CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JUNE 11, 1836. NO. 774.---VOL. XV.—NO. 24.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

MISTAKES RESPECTING RELIGIOUS EXPERIENCE.

The first mistake to which I would advert is that which identifies a religious experience with conversion; or, to speak more properly, with certain feelings called into being, when, for the first time, an individual is made to feel the truth and importance of religion, and the duty of obeying its laws. By whatever means and influences this change is effected, it is an interesting and important one. It must needs be, that a person who for a long time has led a life of thoughtlessness and irreligion, and on whose mind the great truths and duties of revelation have now burst, convincing him of his past neglect and sin, and urging him on to penitence and reformation;—it must needs be, I say, that such a person must feel his whole spiritual nature stirred up from its lowest depths;—that he must experience convictions and emotions as intense in degree, as in kind. They are unlike all that he has ever known or felt before,—justifying the strong language of Scripture which designates such a change by the terms —'a new birth,' and the individual who has experienced it, as 'a new creature.'

These remarks apply of course, only, when this change is real. That it is not always real, we have but too much reason to believe, both from the manner in which it is supposed to be effected, and yet more from the want of subsequent evidence; I mean, the evidence of the conduct, the life. But the truth which I would now endeavor to establish is, that in either case, a conversion to religion, whether it be real and sincere, or whether it be otherwise,—but more particularly in the last case, is not a religious experience; no more so, than a conversion to knowledge —if I may be allowed such an expression (by which I mean, a conviction of the importance of knowledge, of the happiness it imparts, of the means of usefulness it affords,—of the duty, consequent on these truths, to attain it, and the effort so to do) is an actual experience of the valuable effects of knowledge. The first certainly is necessary to the last, but it manifestly is not the last. The individual must act up to his convictions; he must put himself in the way of attaining *that*, the possession of which he believes to be thus valuable; he must read, study, think, faithfully, perseveringly, must he do this —and then, and not till then, will he enjoy actual experience of the sweets of knowledge. Just so in religion; experience here, we may depend upon it, is not more easily bought than in the case just described. It is not belief in religion, however sincere this belief may be—it is not penitence for past sins, though that penitence be expressed in sighs and 'groanings that cannot be uttered,' it is not the resolution to amend, and lead a life in conformity with religion, though that resolution be announced before many witnesses, and be our solemn and determined choice,—no, it is not this which constitutes a religious experience. No one has a right to say or think that he has this, until like Paul he can exclaim—'I have fought the good fight, I have kept the faith.' Religious experience, in one word, is not the feeling of a moment, or of any particular time—it is the habitual spirit and temper of the life—the life, regulated by the doctrine, precepts, and principles of the Christian religion; it is the attainment not of the novice in the Christian warfare, but of him who has well sustained its duties. All this is implied—if by nothing more in Scripture—yet by the very terms in which this change is described; the new birth, the new creature; how can we connect *experience* with these! We might as well talk of the experienced child, or the experienced beginner, or the experienced learner. How sadly is this truth overlooked by those, who, yet young in the Christian life, new to its varied experience, untried by the ordeal of the world's temptations, and with their good resolutions all unproved, yet talk of having experienced religion. How like a vain boast does it sound! Not that they intend it as such, not but that they are perfectly sincere in thus speaking of themselves, but they have wrong views on this subject,—wrong views, inasmuch, as they confound certain new feelings which they call conversion with religious experience; wrong views, inasmuch as they suppose that on account of this conversion or religious experience occurring at a particular time, they are now safe, and safe, even although their subsequent conduct may be but little accordant either with the letter or spirit of Christianity. Still they flatter themselves with the belief, that, inasmuch as they have once felt the power of religion, they are in a great measure secure—though conscious of a very imperfect obedience to God's commands. The very fact which in them makes a departure from the strict line of rectitude more culpable, causes it to appear in their own eyes more venial; so that sin in them, is quite another thing from sin in others. Their religious experience —as they term it—operates as a sort of perpetual absolution, if not to neutralize, to palliate the offences, for which others must incur the whole penalty of the violated law.

How lamentably do they err,—who thus stop short at the beginning, the outset of the religious life, instead of going on unto perfection,—who consider themselves as having already attained —instead of saying with Paul, 'I so run not as uncertainly; so fight I, not as one who beateth the air; but I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.'

I come now to another mistake on this subject —viz. that of supposing that a religious experience consists essentially in a sudden, irresistible, special influence exerted upon the heart at some particular time. This error comprehends the one just commented on—inasmuch as it restricts an experience of religion to some particular time—while also it assigns as its cause a divine and special interposition.

Far be it me from to express doubt or unbelief as regards God's agency in the work of conversion and a virtuous life. No, the difficulty which I feel on this subject is, that by those who talk most of a divine agency the great truth of the constant operation of that ageney is not half enough felt: they speak of it as special; whereas I believe that it is constantly operating on all human souls, modified it is true, and too often counteracted and resisted by the recipients of its gracious influences. They speak of it as exerted with new and special power when men are reclaimed from sin and brought into the fold of Christ; whereas I believe that in such cases, the truth is that men have placed themselves in a condition to feel, acknowledge and enjoy it. I have no disposition to find fault with those who refer to the gracious influence of the Father of our spirits, the penitence, the self-condemnation, the remorse experienced by the awakened sinner—on the contrary, with the *statement* of this opinion, whatever I may think of alleged illustrations of it, I have entire sympathy. I am ready to acknowledge God's agency in every pure thought, every virtuous resolution, every good endeavor. Would to God, that we all felt this truth more than we do. It is only when I see or hear views expressed which narrow down this Influence, which speak of it as poured out upon this particular spot, and upon those particular individuals—while it is withheld from other places, and from other individuals, that I am disposed to hesitate, and to ask myself —if with such notions we can reconcile those passages of scripture which repeatedly announce what may be summed up in a single declaration of the Savior, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him.'

Whatever may be the actual opinions of a portion of the Christian world on this subject, certain it is, that modes of speech are employed which give the impression, that, in the work of conversion,—identified with an experience of religion, special times and seasons are employed —special influences exerted—and certain individuals specially favored with these influences; all which impressions must certainly be erroneous if these propositions are true: that our Heavenly Father is equally good to all in all times, and in all places of his dominion; that he does not arbitrarily elect certain individuals to whom he will be gracious to be the special subjects of his pardon and beneficence; but that his tender mercies are over all his works, and that he is ever ready to manifest himself to those who come to him, believing that he is, and that he is the rewarder of all who diligently seek him and who faithfully serve him; that while that while life lasts, probation's day lasts,—so that those who seek him early shall find him, while from those who seek him late he will not be far off. It is not then in seasons of excitement alone that the soul can be called away, perhaps I should better say, frightened away from its earthly attachments and earthly aims,—but he who in the privacy of his closet communes with his God and his own soul, may receive tokens that his prayers are heard and his wishes answered—as full and convincing as ever were granted in the crowded prayer meeting or the most favored revival season.

(*To be concluded.*)

FOR THE REGISTER AND OBSERVER.

GENERAL EXERCISES IN SABBATH SCHOOLS.

NO. I.

Mr Editor,—Much complaint is made, and in many cases justly, about the general exercises in our schools. It has been often asked in your paper and elsewhere, what shall these exercises be? Some tell us, let them be short and simple illustrations of Christian truth and duty;—let them be such as shall make the child think more of his spiritual nature and the monitor within his own bosom, and of his high and holy destiny—let them be such as shall lead him to contemplate and love the character of our Master, and strive to make his own assimilate to it. In short, there appear so many and such various opinions on the subjects and manner of addressing the children, that one who attempts to address a school, does it with the constant fear before him of offending the taste or ideas of some one or more of the many adults who hear him—he does it with a dread that what he says will be criticised and made subject-matter for remark by those who may differ from him in regard to style and matter in these exercises. And this, I believe, is one great reason why so few are willing to engage in this important part of our system. He fears lest he may 'shoot over the heads of the scholars,' in the estimation of one;—or he may 'come down so low,' in other words, be so childlike that 'the exercise appears so simple to the pupils that it excites only a smile,' in the opinion of another;—or he may 'dwell so much and so long on the common duties of life that it is fitted more for a day school than for the Sabbath;'—or he may make up his exercise too often 'on speculative subjects.' These remarks are made without any thought of the difference in age, understanding and capacity, between the critic and the child for whom the instruction is designed, and without regarding the great difficulty of adapting the general lessons to the young mind.

In view of these and many other objections urged against the general exercises, how shall he act, who is willing to take a part in this duty? It seems to me he is placed just as was the old man in the fable, who offended one because he rode on his tired beast—another by letting the beast carry his burden, and still another by letting him plod on without assistance. And if he listens to every one's desire or taste or peculiar state of mind, his course, like the old man's, will end in losing all the object of his labor. What shall be his course, then? It appears to me, he should take that course which his own judgment, controlled and influenced by the general desire of the teachers, leads him to adopt. He must be governed by circumstances and the peculiar wants of the pupils. What are these wants, and what are some of these circumstances? I shall endeavor in one or two brief articles to illustrate some of these points, hoping that those who have had a long experience will give you the result of their labors, their methods of addressing children, and the subjects which they have found most successful.

1. The exercise must be adapted to the PRESENT WANTS of the child. What are these present wants, or some of them? He is a young child—he goes to a day-school six days of the seven, and there are those among his companions who are profane, dishonest, and are leading a life totally at variance with the instructions of his Sabbath schools. The object, then, should be, to impress on his mind some truths which shall counteract these unholy influences—to teach him to think of God as his best friend, and one who will not look with favor on a wicked child—to impress on his heart the reality of the beautiful truth—'Thou, God, seest me.' He should teach him to see and feel the love of God in everything around him, animate or inanimate. The green leaf, the opening rose, the autumn flower, all afford him illustrations adapted to this purpose. He must seize on the passing scenes of life and of nature, the season, the storm, the sunshine, and every-day occurrences around him, to help to deepen this good impression. He may also hold up to his view and picture in the vivid coloring of truth and nature, the moral beauty, purity and happiness of a good child, and the guilt and misery of him who does wrong. Every one recollects in his own life or in the lives of his boyhood's companions, some incident which will illustrate his subject. When you tell the child a story or incident not drawn from life, he may say, such things do not occur with us, or I never heard of such in life; but when you tell him these things are so, and I have seen and known them, he sees and feels the truth of what you say to him. There is a naturalness about a true picture which few can impart to a fictitious tale. It is colored after life, and not with the imagination.

Instances in the lives of good children, what they said and how they acted, are things deeply interesting to the young mind. They feel that they are or may be placed in the same circumstances, and the knowledge that a child has gone through them pure and good, gives them a courage that will do much to support them in the hour of trial. I would that all the books we have in our school libraries were such scenes and stories as these; actual lives, actual scenes, and not the creatutes of imagination.

I have just been reading one of this description, which is peculiarly fitted in style and subject for the young mind. It is called ANN L. BOUTELLE. It contains some account of the life and death of a little girl who lived in Plymouth. The incidents are so remarkable and exhibit such a sweet picture of Christian virtue and purity in a child, that were we not assured of its reality, we could hardly believe such a heaven-like spirit ever dwelt in one so young,—so calm, quiet, resigned to the will of God. While reading about her pure and sinless life, it seems as if she was but an embodied seraph, lent to earth awhile, to picture to us the beauty of holiness and a childlike trust in God. And this idea is further heightened by the peculiar state of mind in this pure being, who imagined at times the spirits of her departed friends were around her pillow or beholding her from heaven —her thoughts seem pure communings with angel-messengers, and such a willingness to flee away and be at rest to belong only to one who is going *home* to her Father. The account of her pilgrimage through life's dangerous paths, so delightfully artless and natural in its style, seems like the silver stream winding its peaceful course through a rugged country; while the outbreakings of the angel-spirit within are like the beams of the glad sun in its calm waters.

It is to such scenes as these the Superintendent may turn for illustration of the beauty of early religion, and of the happiness of the pure in heart; and these he may find in great abundance.

But I have wandered somewhat from my path, and must defer some remarks on the common duties of life, &c. to another opportunity.

HOWARD.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

No. XIII.

The class which the writer of this has under his care in the twelfth Congregational Sunday School consists of six Boys from the age of five to eight years. Three of them I hear read in the New Testament and one recites a lesson from the same, the other three have the small catechism to recite from. I have the pleasure to state that nearly all in my class manifest a good interest both in the general exercises of the School and in that which is confined to the class. I have been in the practice of making remarks to them upon such subjects as I thought would be useful to them in their every day pursuits, and from the attention they give me I have no doubt it will be like the seed sown on good ground. I believe that all Teachers in Sunday Schools, who exert themselves to improve the minds and hearts of their little charge, may safely take encouragement that their labor is far from being lost even when there is no perceptible improvement made at the time, for it is an established fact (and one which our own experience confirms) that early impressions are lasting. It behooves us all therefore to be careful what principles we inculcate and what precepts we impress upon their young and susceptible minds, remembering also that our example should be in strict accordance with our precepts. If we strive to be faithful Teachers, we shall undoubtedly reap the rich reward of seeing at some future period of life, some one or more of those whom we have taught settled in life, living and walking in that straight and happy path which leads to future bliss. These few imperfect remarks are offered with a wish that we may all endeavor to feel that we have taken upon ourselves a duty which, if performed with a true Christian spirit, will not fail of success in benefiting those entrusted to us, and of improving and preparing our own hearts for the eternal world.

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NO XIV.

I have a class consisting of six, who are genally punctual in their attendance and apparently interested in the Manual which I use—the first part of 'Allen's Questions.' I endeavor to make plain to them such parts as they cannot readily understand. My object is to place before them the example of the Savior for their imitation—trying to make them feel that it is in their power to imitate him, and that his precepts and example are intended for them, as well as for those among whom he lived. It is also my endeavor to impress upon their minds the importance and necessity of one great duty, that of prayer; feeling assured if they obtain the spirit which sincere daily communion with God produces, it will lead to the faithful fulfillment of their other duties.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 13.

CATHOLIC PERIODICALS. READING THE SCRIPTURES.

Another element in the Catholic establishment in the United States, or another means of support to the Catholic religion, is the *Periodicals* which are placed under their control. These publications serve as the organs of communication with vast numbers of that denomination. They are particularly devoted to the defence of the Catholic Church, and are widely circulated among the members of that church. They furnish, it is true, a certain amount of intelligence and sound views, and so far, are means of good, calculated to inform and enlighten the people. But the chief object of them, is to impress on the minds of the people, the dogmas of what we regard as a narrow and antiquated theology, and to secure and perpetuate a popular devotion to a religion consisting very much in ceremony, and a willing subserviency to a Jesuitical priesthood. And they are means of great power for producing these effects. If instead of such an object, these periodicals were judiciously conducted, they might be of essential service in enlightening and improving the members of the Catholic church throughout the country.

That we have not wholly misapprehended the object of these periodicals, we think may be justly inferred from the following passage extracted from the Annals of the Association, in which there is a condensed view of the *Pastoral letter* signed by the Council of Catholic Bishops, October 17, 1829. 'They deplore the too widely spread prejudices against the Catholics, to dissipate which attempts have lately been made. For this object, a journal, 'the Catholic Miscellany,' has been published in the Southern States; but it has not been sustained, and it is found the editor must discontinue it. Other publications, for similar objects, have lately been made at Boston and Hartford. The Prelates urge the encouragement of them.' (*Quarterly Register*, III. 96.) The editor of the Annals says, 'this letter is full of wisdom, nobleness and piety.' (*id.*)

In the Pastoral Letter of the Council of Catholic Bishops, held in Baltimore in 1833, the laity are exhorted to patronize and 'sustain as far as means will permit, those publications, whether your periodical or other, which are calculated to explain our doctrines, to protect our devotion. We rejoice to find that their number is rapidly increasing, and we trust to your zeal, your piety and your liberality, to encourage their publishers by your patronage, and to profit yourselves by their perusal.' (*Laity's Directory* for 1834, p. 114.)

The following is a list of Catholic Periodicals in the United States.

1. *The Boston Pilot*, published weekly in Boston. 2. *The Truth Teller*, and 3. *The New York Weekly Register and Catholic Diary*, both published in New York city. 4. *The Catholic Herald*, Philadelpha. 5. *The United States Catholic Miscellany*, Charleston, S. C. 6. *The Catholic Telegraph*, Cincinnati, Ohio. 7. *The Shepherd of the Valley*, St. Louis, Missouri. Besides the above periodicals which are published weekly, *The Catholic Almanac*, or *Laity's Directory*, containing much religious and statistical information in relation to the Catholics, is published annually in Baltimore. We have had frequent occasion to refer to this work.

The question is often asked, whether the Catholics are allowed by the priests to read the Bible? They are allowed to read the Catholic Bible, but are not allowed to read any edition of the Protestant Bible.

Among the questions submitted to the Council of 1829, it is stated by the editor of the Annals, that the Bishops 'deliberated on the reading of the Scriptures by the faithful; on the Douay version; on the editions of the Bible Societies; on the writings of Protestants against the faith, and on the prohibition to read them.' (*Quarterly Register*, III. 95.) And in the Pastoral Letter signed by this Council, says the same editor, 'they persuade the faithful to be on their guard against unauthorised versions of the Scripture; and recommend, as the best translation, that of Douay for the Old Testament, and that of Rheims for the New: these are, say they, the best in English.' (*id.* 96.) The editor says, 'this Pastoral Letter is full of wisdom, nobleness and piety.' (*id.*)

In the Pastoral Letter of the Council of 1833, the clergy are exhorted to 'the continual study of the Holy Bible,' and are reminded of the necessity of this study, because 'the people seek the law from the lips of the priest.' (*Laity's Directory* for 1834. pp. 112, 3.) But 'to you, our brethren of the Laity,' say they, 'we would recommend frequent perusal of the same books of instruction, [the Scriptures,] according to your opportunities, capacities, and dispositions, always however in the spirit of humble, docile desire of being led by the spirit of truth into the way of piety, avoiding 'vain talk, not desiring to be teachers of the law,' when too often you might become like others described by the Apostle, 'understanding neither the things they say, nor whereof they affirm.' Be constant at the preaching, and other instruction in your churches; sustain, as far as your means will permit, those publications whether periodical or other, which are calculated to *explain our doctrines, to protect our devotion.*' (*id.* p. 114.)

From this passage we infer that the people may read the Scriptures, but the Bishops are very careful to exhort them to a constant attendance on the preaching and instruction of the priests, and to a perusal of books in defence of the Catholic doctrines, as preferable to learning the doctrines of Christianity from a perusal of the Bible itself.

The Catholics are allowed under the supervision of the priests to read such a version of the Scriptures as is approved of by the Bishops. But no pains are taken we believe, to urge the reading of the Scriptures on the people; and they are always liable to be forbidden to read the Bible. The liberty of reading the Bible seems to be left to the discretion of the Bishop. In Detroit, in 1830, there was a Sabbath school of between 100 and 200 scholars, under the direction of the Catholics, in which the use of the Bible was forbidden. (*Quarterly Register*, II. 229.) In the Sabbath school at Portland, Me. in 1830, the Catholics 'gave catechetical instruction only; the use of the Bible was not forbidden, though no pains were taken to distribute it. The price indeed amounted to a prohibition, the cheapest edition being $5.' (*id.* p. 224.) One edition of the Douay Bible is advertised in the Laity's Directory for 1835, for sale at $2,50.

When Dr Cheverus was Bishop of Boston, who was very much lauded by some of the Protestants here, though for no very good reason, as far as we can learn,—he was asked by a very intelligent Protestant if the people might read the Bible, and replied that *it was not good for them to read it.*

It is well known that the Catholic priesthood are opposed to Bible Societies. It is singular that one of their arguments against these societies, is that the Protestants are actuated by the love of money-making, as the sole motive, though they furnish a copy of the Bible for 75 cents or one dollar, and if the people cannot afford to pay that price, they give it to them; while the cheapest edition of the Catholic Bible a few years ago, was five dollars.

There are so few inducements held out to the Catholics to read the Bible, and so many obstacles in the way of owning and reading it, that very few are furnished with a copy of that sacred book.

That the laity, in the Diocess of Boston, are not allowed to read the Protestant Bible without note or comment, is shown by the following fact which occurred in this city about a year since. At the third Annual Meeting of the Young Men's Bible Society, held on the 26th of April, 1835, it was stated by the Secretary in his Report, after mentioning the purpose of the Society to supply every destitute person in Boston, with a copy of the Bible, that, in the outset, inquiry was made of Bishop Fenwick, by a member of the Board of Managers, in order to acertain whether he would consent to their presenting the Scriptures to the members of his Diocess, and that they were informed that *no Catholic would be allowed to receive copies of the Bible from them!*

FOR THE REGISTER AND OBSERVER.

THERE IS A GOD.

The lover of nature, who seeks his delight in the vegetable kingdom, must mark, (as he wanders over hill and valley examining the properties and functions of the herbage about him,) the finger of God at every step. The proofs of contrivance are equally visible whether traced in the tuft of moss, one little capsule of which contains millions and millions of seeds, requiring an istrument of great magnifying powers to convert, to our eyes, its green dust into perfect shape; or, whether contemplated in the huge oak, whose gnarled arms have defied the storms of centuries.

Into the structure of the earth and into the mineral kingdom, science has not looked in vain. Its researches here have opened to us volumes of the Maker's power and providence. It tells us of mighty convulsions, which have deposited tropical plants and animals in the arctic regions, and on the summits of mountains have left remains of fishes and shells once tenants of Indian seas. It tells us of volcanoes and what there is in mountain quarries for ornament and use. It penetrates three thousand feet into the bosom of the earth, and tells us of the wonders of God, in the strata and layers of mines, and in the power he gives to man to guard against an unseen, but terrible enemy, that lurks in them.

How much of the design and handy-work of the Creator is manifested in the animal kingdom! Every species have organs and properties peculiar to themselves and adapted to their wants. The mole enjoys its under-ground life, and by means of its sharp nose and claws, journies easily from knoll to knoll. The nightingale does not gratify our sight with gaudy plumage during the day, but its lovely music in the night, when all other notes are hushed, is a sufficient compensation. The shape and properties of the nautilus are very different; still by the same hand it is admirably constructed, for its own mode of life. Its shell is its boat. A membrane is unfurled for a sail, and its arms are oars. On examining our own mechanism in connection with the mind within, we cannot but feel with the Psalmist, that we are 'fearfully and wonderfully made.' It is said that, had we nothing else given us but the sermon on the Mount, it would alone satisfy a reasonable person that its Author could not have pronounced it 'except God were with him;' so it is said that the eye alone, from its admirable structure, its pupil, its lens, its humors, and retina is sufficient to establish the attributes of its Maker.

The sublimity of the sky drew the attention of the shepherds on the plains of Babylon, before the days of Abraham; and after contemplating its awful grandeur, the sweet Singer of Israel feeling his own insignificance, exclaims 'what is man, that thou art mindful of him?' The works of science lead us to have a still more exalted idea of the great Architect, when they treat of the heavenly bodies. We are told with what admirable order and harmony the earth with its moon, and the other planets revolve about the sun. We are told that the myriads of stars, that beautify the night, are suns to other systems, like our own, showing the same order and harmony, but occupying a boundless space and at almost inconceivable distances from us. Who can imagine the immensity of the Universe, or who can say where its 'Creator stayed his rapid wheels?'

It is evident that we are very much aided by science in forming just ideas of the Supreme Being, but it is quite as evident we are still more indebted to the light of revelation. 'The unknown God' is certainly declared unto us.

A.

PRISON DISCIPLINE SOCIETY.

Extracts from the Address of Rev. Daniel Crosby, at the Annual Meeting, May 24, 1836.

'*Resolved*, That we regard with peculiar satisfaction the introduction of religious influence into Insane Asylums, and the fact, that judicious efforts of this kind are found by experience to be very soothing and restorative to the Insane Mind.'

I sincerely hope, Sir, that the simple reading of this resolution will not awaken in any mind the painful apprehension, that we are about to introduce our holy religion into an inappropriate or forbidden sphere. Let it not be classed at the outset, among the wildest schemes of an excited age, that a *judicious adaptation* of religious influence should be brought to bear upon the *insane* mind. If religion has proved a balm for the wounded *heart* of man in the most trying circumstances of his healthful existence, why may it not be introduced as an element into a *course of treatment*, by which

> 'We hope to calm the tumult of the breast,
> Which madness has too long possest?'

After all our knowledge on the subject of mind, we are still very ignorant of the laws by which the mental operations are regulated; especially, the operations of a mind *diseased*. And in the course of experiment yet to be made on the best methods of treating the insane, it may be found to have been a great mistake to exclude all religious influence from the course of moral treatment just as it has already been found a mistake to appeal exclusively to the *principle of fear*, and to use so freely as has been done, the means of coercion. If it has already been discovered that the arms, which even chains could not bind, become perfectly harmless under the treatment of kindness and affection; if it is now a well known fact, that the *looks* and *the language of love* can do more towards soothing the excitement, and preventing the paroxysms of the unhappy maniac, than the fear of confinement and of personal restraint have ever been able to accomplish, who shall say, that there may not come from the *calm devotion* of the worshipping assembly, and from the *heavenly* consolations of the Gospel, an influence still more soothing to his mind?

But, Sir, we need not wind our way cautiously over this subject. It is matter of joy,—I will not say to the heart of christian love merely, but to every one who has a heart to sysmathize with this most awful source of disease and suffering, that the experiment of introducing religion into the moral treatment of the insane has proved *so successful*.

It has been my privilege repeatedly to address these unhappy sufferers on the subject of religion, in their own distinct assembly. And never have I seen an instance, even in the case of those who were *very far from convalescence*, where the devotional services failed to induce a sense of propriety, and to call forth a degree of self-control and fixedness of attention, which in the case of some individuals, was truly astonishing. But I have known cases where the individual, who, when in his own apartment, or in his daily intercourse with his fellow patients, has appeared constantly excited, so as often to lose his self control and to suffer paroxisms of distress or passion, has set with composure and perfect propriety during the performance of religious services. Deeply have I been affected to witness the fixedness of attention and the apparent satisfaction with which those, who never seem to enjoy any 'spontaneous internal or mental government,' have listened to cheerful and consoling views of religious truth. Without the least allusion to their peculiar situation in the discourse, and probably without any very correct or consistent views on their part, there still seemed to be awakened in their minds the pleasing conviction, that in the truths declared, there was hope for the desponding, and consolation for the sufferer. I have known cases, where the individual who in other circumstances was usually noisy, and sometimes suffering paroxisms of distress, has appeared to feel at once the solemn and softening influence of devotion, and has been known to reprove a fellow worshipper for a want of propriety during the service. Indeed cases have been known, where individuals in a very weak and debilitated state, have expressed the happiness they experienced in listening to the truths presented, and have appeared to carry with them from the worship of God, a salutary influence, which has assisted them in self-control for hours, and even for days; quite as long, as, in many cases, the serious influences of the sanctuary remain on healthier minds.

Now, it is not claimed for religion, that it exerts in such cases its proper influence to direct the affections, and form the religious character; but who shall say that we are so familiar with the laws that regulate the movements of the *diseased* mind, as to pronounce religious influence vain and useless in a course of moral treatment? What form of intelligent creation is there, with which we are acquainted, that presents such interesting and truly astonishing facts, as are developed in the wanderings of the insane? And, Sir, if the time shall ever arrive, when this chaos shall be reduced to order, and the laws which regulate these mental aberrations shall be fully known, it will then be found, I doubt not, that religion is to constitute a very important feature in the course of treatment to be pursued. And even now, Sir, who shall say that some lucid intervals may not break on the darkness of the mind, or that some faculty may not remain unscathed by disease, or that some train of thought and feeling may not still flow on undisturbed in its wonted channel; and that these things, one or all of them combined, may not lay the foundation for a healthful

religious influence, even in those minds which are unable, for the most time, to view religion in its proper light? May not the principle of suggestion come to the aid of the unhappy sufferer; and thus, while he is engaged in the services of devotion, may not his mind be carried back to earlier and happier days?

I HAVE NO WISH ABOUT IT.

When Mr Whitefield was last in America, William Tennant paid him a visit as he was passing through New Jersey; and one day dined with other Ministers at a gentleman's house. After dinner Mr Whitfield adverted to the difficulties attending the gospel ministry, said that he was weary with the burdens of the day; declared the great consolation he felt that in a short time his work would be done, when he should depart and be with Christ. He then appealed to the ministers, if it was not their great comfort that they should go to rest. They generally assented excepting Mr Tennent, who sat next to Mr Whitefield in silence, and by his countenance discovered but little pleasure in the conversation. On which Mr Whitefield, tapping him on the knee, said, 'Well, brother Tennant you are the oldest man among us, do you not rejoice to think that your time is near at hand when you will be called home.' Mr T. Bluntly replied, 'I have no wish about it.' Mr W. pressed him again. Mr T. again answered, 'No, Sir, it is no pleasure to me at all, and if you knew your duty it would be no pleasure to you. I have nothing to do with death,—my business is to live as long as I can, and as well as I can, and to serve my Master as faithfully as I can, until he shall think proper to call me home.' Mr W. still urged an explicit answer to his question, in case the time were left to his own choice. Mr T. replied, 'I have no choice about it; I am God's servant engaged to do his business as long as he pleases to continue me therein. But, now brother let me ask you a question. What do you think I would say, if I was to send my man into the fields to plough, and if at noon I should go to the field and find him lounging under a tree and complaining, Master, the sun is very hot, and the ploughing hard, and I am overdone with the heat and burden of the day; do Master let me return home and be discharged from this hard service? What would I say? Why, that he was a lazy fellow, that it was his business to do the work I had appointed him, until I should think fit to call him home.' The pleasant manner in which the reproof was administered, rather increased the social harmony of the company, who became satisfied that it was very possible to err, even in desiring with undue earnestness to depart and be with Christ, which is far better than to remain in this imperfect state; and that it is the duty of the Christian in this respect to say, 'All the days of my appointed time will I wait till my change come.'

[From the Essex Register.]

INTEMPERANCE.

The following interesting letter from the Justice of our Police Court, was appended to the Memorial of the Young Men's Temperance Society recently presented to the Mayor and Aldermen of Salem:—

SALEM, May 23, 1836.

In answer to the question, so often asked, to wit:—'What proportion of the prosecutions, in the Salem Police Court is occasioned by the use of inordinate drinks?' after due consideration, I feel authorized to make the following statement.

One half of the convictions in said Court, since its establishment, have been of common drunkards, as such. The proportion the past year has not been quite so great, and only about one third. This class of offenders are seldom complained of until they become desperate, have wasted all their property, and are placed beyond the hope of reform. When they have no longer the means of paying in proportion to the degree of intoxication furnished, the consciences of their rum patrons revive, and they begin to act like good citizens, and refuse to administer to their drunkenness and abandon them to their fate. The next most numerous class are those who are maddened and filled full of fight and fury by exciting drinks, and then fall to mangling and beating each other, not unfrequently to the great amusement of those who have prepared them for this exhibition. Next come those miserable wanderers called vagabonds, who, possessed by evil spirits, rove about, begging and pilfering, as opportunity presents, and are carted off to the House of Correction. After all these follow their betters, the thieves, who stay at home and make a profession of pilfering. These are not brought in great numbers for punishment, for seldom any but such as have lost by their dissipations the means of purchasing their indemnity from those they have plundered, are pursued and punished. When I have added to the foregoing list all those who are guilty of rudeness, insults, and indecencies in the streets, and of drunken brawls and riots, in the obscene abodes and dens of the unchaste, I have comprehended nine-tenths of all the criminals that are convicted in the Police Court. And after making due deduction from them, of all that are known to be otherwise than sober-minded, I am confident I do not err in concluding that four-fifths of all the crime that is examined before said Court, is committed by the squalid family of the inebriates. Should it be thought these lawless ones should be continued and increased, as necessary evils, they may easily be preserved or multiplied, it is believed, by continuing the present, or extending hereafter, the facilities of indulging in the habits of intoxication. ELISHA MACK.

[From the Vermont Chronicle.]

PURITY IN THE CHURCH.

The power of the church, as a body that is to diffuse holiness in the world, depends on its CHARACTER. Like begets like. A corrupt church can propagate none but a corrupt Christianity. A church whose creed is a mixture of truth and error, cannot be expected to disseminate the pure truth; one that is guilty of all manner of unchristian practices, will never lead men to keep themselves unspotted from the world. And not only so,—not only does the *kind* but the *amount* also of influence exerted by the church, depend on its character. Its power is in proportion to its purity; for all impurity is antagonistic, and counteracts. The half-way Christian nullifies himself. The worldly-minded, the careless, the rash, the indiscreet, the passionate, the self-willed, the ignorant, the conceited, or the censorious Christian; he that cherishes erroneous views of truth or duty, or adopts unwise measures to promote the cause he loves, often throws away, and worse than throws away all the good influence of which he is capable. His *wood, hay, and stubble* must all be burned; his hopes of doing good among men, and thus honoring his profession, must perish; and although he himself may be saved, it will be *so as by fire*. And so it is with a community of Christians—with a church; so it is with Christendom. That the power of truth in Christ may be speedily felt throughout the earth, it must be manifest in all its dignity and loveliness, in an enlightened, purified, and united Christendom. If missions are to prosper, we must see that they emanate from a pure and elevated source. If the spirit of Christ is to pervade all hearts, it must be by means of the manifestation of that spirit in its purity, among those who are called by Christ's name. The power of a moral agent to promote, on earth, that kingdom which is not of this world, depends on the *quality* of that agent. And so it is with any association of such agents: and with them all, as a mass; with the New-England churches; with the American Churches; with all Christendom;—the *Power* is in the *Quality*.

How criminal, then, knowingly, and deliberately to permit the existence of a spot or stain upon the glorious robe with which Christ would adorn the Church! How opposite to the wisdom that cometh from above, is the claim that faults and errors are to be winked at, for fear of bringing the cause of God into dishonor or of interrupting a work of God! God demands truth and purity; his cause will never suffer by seeking them always,—if we only do it in a right spirit. Every work of God will appear more glorious by close scrutiny, and by removing every thing connected with it that is wrong.

CHRISTIAN REGISTER.

BOSTON, JUNE 11, 1836.

PRISON DISCIPLINE SOCIETY.

A considerable portion of the Report of this Society relates to *Lunatic Asylums*. We noticed, in the Register, the Reports of the M'cLean Asylum at Charlestown and of the Asylum at Worcester, established by the Commonwealth, when (a few months since) they were published.

In New England three of the other States are following the noble example set by Massachusetts, and preparing the way for the establishment of Asylums for poor Lunatics. In Maine $20,000 has been provided for that purpose by the contribution of a few individuals, and a place has been purchased in Augusta and conveyed to the state. In *New Hampshire*, as our readers have seen from the information we have already presented, the expression of public opinion has been so strongly manifested, that little doubt remains that provision will be made for an Asylum by the Legislature recently elected. The legislature of *Vermont* has voted to appropriate $2000 a year for five years, to such an institution, as soon as a building shall be erected, which it is expected will be speedily done, at Brattleborough.

In *Rhode Island* and *Connecticut* it does not appear that the governments have even procured the statistics of lunacy. Whenever they shall have done it faithfully, they will not refrain from provision for the relief of a much neglected and injured part of the human family.

In New York and Ohio legislative provision has been made for State Lunatic Asylums, and the works are in progress.

In regard to PENITENTIARIES, the plan at Auburn appears to be referred to as a model, and the moral condition of that penitentiary, it is said, was never better than at the present time. On the contrary the plan of the New Penitentiary at Philadelphia (in which there is solitary confinement day and night) is said to 'fail in comparison with that at Auburn, in regard to health, reformation, earnings, and moral and religious instruction;' another triumph, (examples of which are occurring ever and anon) of clemency and humanity, in comparison with severity and cruelty, in the punishment of crime by labor and privation.

We add here some remarks from the New Hampshire Patriot which corroborate the inference we made from the statistics of crimes and punishments in the Report of the Prison Discipline Society of 1835.

Capital Punishment. The number and nature of the crimes, punished capitally in five of the six New-England States, are as follows. In New-Hampshire, only two—murder and treason; in Maine and Vermont respectively, three—treason, murder and arson; in Connecticut, four—treason, murder, arson and rape; in Massachusetts, seven—treason, murder, robbery with dangerous weapons, arson or burning a dwelling house in the night time, rape, ravishment of a woman-child under ten years of age, and burglary when armed with a dangerous weapon. In Pennsylvania, no crime is punished with death, except murder in the first degree. From the modification and amelioration of the penal code in New-Hampshire, June 19, 1812, to 1825, thirteen years, the total number committed to the State Prison was, for stealing, 192—passing counterfeit money, 24—assault, 10—forgery, 8—burglary, 3—arson, 3—perjury, 1—a more favorable result than in any other of the United States it is believed. Between 1812 and 1831, eight persons were executed in Massachusetts, for crimes not punishable with death in this State. If any thing, says a late writer, can be inferred from past experience in the several States above enumerated, it is, that severity of punishment has not deterred from crime—that Massachusetts, where seven crimes are punished capitally, is no more secure in person and life and property, than Pennsylvania, where only one, and New-Hampshire where only two crimes are punished with death.

NEW HAMPSHIRE.

In the very long inaugural Message of Gov. Hill to the Legislature of New Hampshire, we find the following recommendation of some provision for the *insane* by the State authority in conformity with the wishes before expressed pretty extensive among the people.

'An Asylum in this State, at which provision can be made as well for the permanently deranged as for the recovery of those of whom hopes may be entertained, would do credit to the cause of humanity. It may not be expected of the State that it shall be more than a liberal patron of such an institution; towns would pay for the support of their poor, and individuals who were able would by themselves or their friends be provided for at such an institution. The State might make a grant conditional that another sum should be furnished by munificent individuals. Such an institution, with the aid of an outset by the State, it is believed, could be so managed as nearly to defray its own expenses. It might be conducted under the State authorities, or it might be managed by trustees with such occasional aid from the State treasury or from any fund provided by the State as should be deemed indispensable. The expenses of the State Government are almost exclusively defrayed by a direct tax upon the people; and it is desirable that all additional permanent expenses that can be avoided should be dispensed with. But so loud is the call of human suffering upon the generosity, if not upon the justice of the State, that it may be hoped the representatives of the people, expressing their wishes and feelings on this subject, will consider the time as having arrived when the foundation of such an institution can be laid.'

FOR THE REGISTER AND OBSERVER.

CHOICE OF PREACHERS IN THE CONGREGATIONAL CONVENTION.

Mr Editor,—The Recorder of last week contains some account of the recent meeting of the Congregational Convention, in which I notice some misstatements or inaccuracies, which as a member and present on the occasion, I will briefly correct.

After stating with evident dissatisfaction the election of Rev. Henry Ware Jr. as first preacher, he is pleased to remark, that 'in choosing the second preacher the Unitarians seem to have retired from the contest. Mr Field was chosen by about the same number of votes, which had been given him as first preacher. It is not known,' he adds, 'that a single Unitarian voted for him.'

Had this writer been present, or informed himself, as was his duty, before he undertook to give facts, or even his *impressions* of facts, he might have known that many Unitarians voted for Mr Field: that a few others also voted for another Orthodox candidate, Rev. Mr Storrs,—for it happened on this occasion that the Orthodox, being certain of success, were divided among themselves, as is natural to men left unexpectedly to their own freedom. Accordingly, the Committee, who collected the votes, distinctly reported, that while Mr Field was chosen by a large majority, there were also, besides a few scattering, thirty-seven votes, for Mr Storrs. All the votes given, in fact, for the second preacher were for Orthodox gentlemen; and probably a third of the whole number of these were cast by the liberal party, who were even desirous, that an Orthodox candidate should be elected, and did not offer one of their own. They were scrupulously faithful on this occasion to the principle they have ever maintained; and wished to show by their votes their readiness to pursue the equitable and courteous system, from which not they, but the Orthodox have so long departed.

Unhappily no such opportunity had been granted them before these many years. The Editor of the Recorder is pleased to say, that Unitarians, while complaining of exclusiveness, have seldom failed to use power when they had it. Were he better acquainted than he is with the history of the convention, he might know, what has before been said, but to him as a stranger it seems needful to repeat, 'that in the early days of the convention, the exclusive sect was a minority in that body. Yet the liberal party for the sake of cultivating a spirit of Christian forbearance united with the minority, every other year, in electing a preacher nominated by them.' But afterwards, when by zealous efforts in multiplying religious societies and calling their numbers together, the power passed into the hands of the Orthodox, instead of imitating the courtesy and liberality that had been shown them, they adopted the illiberal and unworthy policy of depriving the then minority of the convention the privilege of electing in turn, or even at all, a preacher of their own views. And though this course was in the face and with marked disapprobation of the religious public, it was pursued, year after year; and the last convention was the first for nine years, that a liberal candidate has been suffered by the Orthodox.

In truth, this exclusive spirit early manifested itself. It ruled in the convention with its stern and arbitrary power from the period of the great Trinitarian controversy in 1815, selecting for the most part its preachers, prescribing and settling its own questions, and—excepting on one memorable occasion, in 1823, when it tried in vain to fasten upon the whole body its own narrow definition of a 'Christian church, with which it might be lawful to hold communion as such'—a definition from which some of the elder and wiser among themselves saw fit to dissent—excepting this, I say, acting very much after its own pleasure.

Such to a large extent has been the spirit that has long prevailed. Whether the election of a liberal preacher at the last meeting will prove the beginning of better things, time alone will show. The writer in the Recorder seems, at least, to attach to this event no slight importance. For as if some apology were needed for his Orthodox friend for permitting such a reproach upon the body he says, 'This election will make not a little talk *both in the state and out of it*, and may possibly lead to some alterations of policy.' For ourselves we cannot regard it as of quite so much consequence as does this gentleman. But if it will only lead to a kinder spirit, and increase a charity among ministers which they are called to recommend to their people, we shall remember it with satisfaction; and as did those Christians of Antioch, relieved by the liberal minded apostles of a yoke they found heavy to bear, we shall 'rejoice in the consolation.' A UNITARIAN,

who voted for Mr Field.

We had intended some remarks on the misstatements of the Recorder in relation to the Massachusetts Congregational Charitable Society. These we defer to another opportunity.

The following account of the meeting of the Boston Sunday School Society was kindly furnished in season for the Register of last week. We regret that it was mislaid, and thus did not appear among the accounts of the meetings of the other benevolent Associations in the city.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL SOCIETY.

The Anniversary meeting of this Society was held in the Rev. Dr Channing's church, on Wednesday evening 25th inst. at which a large audience was present, and much interest was manifested. Rev. Dr Tuckerman, the President of the Society, in the chair. The meeting was opened with a very appropriate prayer by Rev Mr Kilton and a hymn was sung by the juvenile choir of the Warren Street Chapel, (Rev. Mr Barnard's) with much effect. The report of the Corresponding Secretary, Dr Francis H. Gray, was then read.

The report contained extracts from letters of some foreign Societies and also from those of correspondents in various parts of the United States, showing that much was to be hoped from Sunday school instruction, and that the schools generally were in a highly prosperous condition. Several extracts from the correspondence of the Society containing remarks upon the advantages of stated meetings of the teachers, and hints for the better advancement of the cause of Sunday school instruction were read.

After the reading of the Report, the Rev. Mr Farley of Providence rose and moved the acceptance of it. He spoke of the great advantages denied from these institutions, and dwelt particularly upon the friendships originating in Sunday schools as being different from ordinary friendships, inasmuch as they were founded on deeper principles and associated with interests which were as permanent as the soul itself.

The report was then accepted.

Mr Stebbins of Cambridge then rose and offered the following resolution:

Resolved, That the difficulties and discouragements of Sabbath school Teachers are not insurmountable or disheartening.

Mr Stebbins spoke at some length on the difficulties with which the religious education of youth was attended; among which was that of adapting instruction to the capacity of the child's mind, but which would be overcome by a course of patient study on the part of the teacher to ascertain its capacity. The teacher must strive himself to be that which he is aiming to make his pupil, and in this way his efforts would be more successful than they could possibly be without the example in this way set before the child. A great difficulty experienced by the teacher is the want of power to perceive the immediate fruits of his labors. This Mr Stebbins remarked was more than must be expected. The seed does not produce the tree the moment it is planted, and the education of the young is seed sown in the mind to bear much fruit in riper years.

Mr Dixwell spoke of the advantages of Sunday schools to the teachers themselves. Their employment is calculated to awaken in them more lively perceptions and a deeper interest in moral and religious truth. His remarks were concluded by offering the following resolution.

Resolved, That we consider the influence of the Sunday school to be of inestimable worth to the teacher as well as the pupil, by affording the former the means of great efficacy for forming influential and religious characters.

Mr Alcott then addressed the meeting. The great object, he said, is not so much to inculcate truths as to develope and call forth the faculties of the child. We ought reverently to sit down before the mind of the child and gain wisdom thereby. Christianity is already there. A new class of evidences would arise from unfolding this truth.

The best modes of education are not manuals and catechisms but simple conversations on the life and teaching of Christ.

Mr Mann presented the following resolution:

Resolved, That in this country and in this age greater blessings will flow form the moral and religious education of youth than in any other country or in any past age—and greater evils will follow its neglect.

The works of past ages, he said, have been those of a few individuals: the mass have been little better than the domestic animals: having each their allotted service and hemmed around by a wall as it were of ignorance, their desires have been limited and they have easily been governed by brute force. But in this country and this age the case is far otherwise: education is open to all and with us mind must compete with mind for superiority, while resort to mere brute force is wholly impracticable.

When intellect thus contends with intellect, what is to control the actions of men? Nothing but a deep sense of moral and religious obligations, and these are more effectually, are more deeply implanted in the mind in early years in our Sunday schools, than in any other way. The teacher may reasonably experience great joy in forwarding this glorious result.

After a few remarks from Dr Tuckerman, and accepting the invitation of Mr Wright to all Sunday schools to visit the Diorama of the destruction of Jerusalem, and passing a vote of thanks therefor, the meeting was closed by singing the Doxology, 'From all that dwell below the skies.'

UNITARIAN ASSOCIATION.

The Address of Rev. Mr Thompson of Salem, upon the Resolution introduced by him in favor of sending Missionaries to the West.

After appropriate introductory remarks, which we are obliged to omit, Mr Thompson said:

They who agree with us in their leading religious opinions have learned at length, that the spirit of missions enters profoundly into the genius of Christianity. They trace its majestic workings in all the history of Christ. They see that wherever he went he preached, and that the greater part of the time of his brief ministry was passed in travelling from place to place proclaiming the good tidings which it was his office as a Missionary from Heaven, to publish to the world; and that this fact stamps one of the most striking features upon his character. They remember too that Philip and Peter and Paul and the rest,—the glorious company of the first preachers,—followed his example: and they begin to expect of us a course of proceeding of a similar sort.

This is one reason why I think the resolution which I have had the honor to submit to the meeting ought to pass: *the spirit of the Unitarian Community demands it.* But there are other considerations.

The interests of this Association require the adoption of some such measure as that contemplated in the resolution. The complaint has been that the Association seems to be doing but little good, that while it may be acting to the extent of its means in the great and good cause for the advancement of which it was established, yet that after all, its visible effect on the state of religion amongst us and in the country at large has been but small. I shall not stop to inquire whether this complaint is well or ill founded. I have at present another object before me, and that is to show how the complaint whether just or not may be effectually suppressed. To be sustained by the congregations to whom it looks for support the Association must be able to show them in its Annual Reports,—as I am happy to acknowledge it has done this evening—that it is doing some great good beyond the particular community in which it is established, some good to those who either are not Unitarians, or who, if Unitarians, are so situated that they cannot enjoy the benefits of Unitarian worship. In other words, to satisfy our congregations, it must continue them by its acts that it is laboring not merely for its own support, for the augmentation of its own resources, to perpetuate its own existence, but for the actual supply of the religious wants of our brethren in distant places who are deprived of the Christian blessings so liberally bestowed on us, and for the advancement, the visible extension, of the kingdom of Christian Truth. In other words still, to satisfy them, it must become thoroughly a *missionary engine.*

I shall be pardoned if in the spirit of the complaint to which I have just adverted I ask, What has the Association yet done? With the very best of officers, able, eloquent, faithful men, what, after all, has it accomplished? I mean not to speak slightingly of the results which it has brought to pass. I am fully aware of the difficulties with which it has had to contend. I believe that it has done a great deal when viewed by itself or absolutely, and yet I cannot help feeling, as others do, that it has done very little when considered relatively to our ability as a denomination, and especially to what has been done and is doing by orther denominations. The Calvinistic Congregationalists of this commonwealth raise annually for Home Missions besides a vast sum for Foreign Missions, not less than twenty thousand dollars, as appears by their last annual Report; and the Baptists, a much smaller denomination, raise for the same purpose from five to eight thousand. And we, who certainly have not less wealth than the latter, do not raise more than one third of the last named sum; not, I verily believe, because we could not obtain more, much more, nay, as much as we could expend to advantage, but because we who ought to feel the most interest in these things, we whose office it is to see that the gospel is preached to every creature, we to whom Providence has given great influence over the minds of the philanthropic and benevolent, because WE do not exert ourselves in this behalf.

Something must be done in this way, if we would sustain the Association. The Auxiliaries expect it. Some of them were formed with the express understanding that the money which they contributed, a part of it at least, would be appropriated to the sending into distant parts of our country the pure gospel by a living voice; and since little has been done in this way,—except during the last year (a most gratifying report of whose doings we have just heard)—they begin to be reluctant to pay their subscriptions. 'What is the money wanted for?' they ask. Why, to enable the Association to defray its expenses, pay its Agent, &c. 'But what is the Agent wanted for?' To keep the accounts, superintend the publication of the Tracts, attend to the correspondence, but chiefly to visit the old Auxiliaries, stir up a good spirit in them, and get up new ones. 'New ones for what?' To help the Parent Association to meet its expenses, pay its Agent, &c. Sir, we have been treading in this mill long enough. It is time for us to go forward, to make an advance, to begin to do something commensurate with the wealth, the intelligence, the philanthropy, the moral power, the Christian principle, of our denomination. We ought to have at least twenty missionaries in the West before the year expires which begins with this day; and I cannot doubt that they would be able to form in a single year from the commencement of their labors an equal number of good Unitarian Societies.

The state of religion in the West concurs with these considerations in urging the adoption of the measure contemplated in the resolution. The banks of the Mississippi are the depot for the emigration of the world. Into that immense valley the men of all nations are flocking, as if a universal Pentecost were to be celebrated. They are pouring in from all quarters in a ratio of increase that defies computation. They represent in their opinions every sect of belief and of unbelief, and in their character, it is likely, every grade of spiritual life from the lowest to the highest. There they are, as to religious institutions, in a perfect chaos. They need a formative hand, a hand that is skillful to combine materially which have been hitherto in a state of separation. They want ministers of love and power who can breathe into this mighty mass the pure life of heaven, who can speak in the name of Jesus Christ, and command light to shine out of the darkness. They want religious teachers who, by the strong attraction of a blameless life, a holy conversation, a pure and reasonable doctrine, a warm and earnest eloquence from a perfect faith in the regenerative power of Christian truth, may draw together and form into united communities those who are at present scattered abroad,—connected with no religious society, blessed by no religious institutions,—as sheep without a shepherd.

Other denominations are doing their duty in regard to them. The Catholics are active, as they ought to be, the Methodists, Episcopalians, Presbyterians, Baptists, all are busy. And shall we, who think we hold the truth in greater simplicity than any other sect, who are accustomed to speak of most others as being yet under a cloud, who claim to have approached in our views nearer to *the Christianity of Christ* than any other portion of the Christian Church, shall we look listlessly on, sit under our own shade, enjoying a lazy and luxurious repose, and allow this blessed opportunity of imparting to thousands of our fellow-men the light, the strength, the comfort, the joy which we conceive to be in our views of Christianity, to pass by us unimproved, and hear without emotion the strong appeals to our sympathy, the loud calls for our help, which come to us by every messenger from the West? It seems to me that if there is a particle of the spirit of Christian benevolence within us we must all answer NO, with a full and decided emphasis.

In this vast multitude of our fellow-beings how many sons of New England parents, bred up under the good influences of our religious institutions, educated here in the Christianity of Christ, to whom the prevalent religious dogmas are offensive, are numbered! How many are there who have gone out from these parts decided and earnest Unitarians, to whom the circumstance that they were to leave behind them their religious privileges was the occasion of their chief sorrow at their departure, who, as the Sabbath returns, sigh for the distant church where they were brought up in the nurture of the Lord, and long for the time to come, more than they who wait for the morning, when in their own village, just sprung into existence, new-created, they may hear the word of life dispensed after the good way of their fathers! And besides these, how many young, sharp-sighted, enterprising men are there who, having as yet no settled views on religious subjects, having adopted no name significant of a form of belief, but who take no satisfaction in the religious doctrines which are commonly taught, would receive the truth gladly if presented to them as their friend, their counsellor, their comforter, and their guide—if stripped of its austere and mystical clothing and exhibited in its naked and perfect beauty!

I do not speak on this subject without a knowledge of facts to sustain me. I have received letters, or read the contents of those received by my friends, from families in the capital of Indiana, in several places in Illinois, and even in the new territory of Wisconsin, from respectable, well-educated, cultivated persons, persons who when they lived in the Atlantic states were ornaments to the societies in which they respectively moved,—in which they lament more than all the other inconveniences and privations attending their new settlements, the want of good, sensible, practical preaching. Some of those letters are expressed in language and evince a depth of feeling on the subject that would extort tears from eyes least accustomed to such signs of emotion, if not money from the most griping hands. These persons would do much themselves for the support of a regular worship. In the town of Tremont, in Illinois,—a township which a little more than a year ago was an unoccupied prairie, and now contains over a hundred houses, settled mostly by New Englanders,—I know personally six or eight families, and it is probable there are many more, who are all decided Unitarians, not merely anti-orthodox, but sincere, earnest, well instructed, well principled, and well doing Unitarians. They want a minister. This is but an example, I presume, of the condition of most of the large towns in that state. I mention it because I happen to be acquainted with the facts.

Now, let us make the case of these persons our own, and do by them as we in their circumstances would be done by. Their case is in a high sense our own. It is made so not merely by the ties of that common nature which we have with them, by that mysterious chain of sympathy which runs through all hearts and links them together, but by that deep, soul-felt, strong-embracing sentiment of brotherhood by which in Jesus Christ all christians are made one, partakers of each other's sufferings and triumphs, bearers of each other's burdens, and helpers of each other's joy.

It is not unlikely, that even in this assembly, certainly in this Commonwealth, there are many fathers whose children have gone out from them to live in those remote places; many mothers whose hearts by an irresistible impulse turn them towards the setting sun at their morning and evening devotions; many sisters who tremble for the fate of their fire-side and school and play companions, lest on leaving their homes for these new scenes, they shall forget the good ways into which they have been led, and having none to show them the truth or admonish them of their duty with christian faithfulness and love, shall fall into sin. All such, I am sure, will respond heartily to the proposition contained in the resolution.

GENERAL ASSEMBLY

of the Presbyterian Church in the United States.

By the journal of the Assembly extending through the week ending on the 28th May, it appears that some of the subjects of greatest general interest were then still pending; namely the trial of Mr Barnes, on his appeal from the decision of the Synod of Philadelphia, and the question relating to the organization of a missionary institution exclusively under the management of the Presbyterian Church.

In regard to the appeal of Mr Barnes the preliminary matters were completed in the course of the week, with the reading of the records of the Synod of Philadelphia, by the decision of which body he was suspended and muzzled; and on Saturday the 28th he commenced his speech in support of his appeal. 'He completed the preliminary points of his address, introductory to the main argument on the charges' when the Assembly adjourned, to meet on the following Monday.

In regard to *Missionary efforts*, it was said in a report of a committee on that subject the preceding year, that it was due from the Presbyterian Church 'to her glorified Head' more fully to comply with his command to evangelize the world, in her 'distinctive character as a Church.' In the application of this principle, it is proposed to transfer the supervision of the Western Foreign Missionary Society (which we suppose to be a voluntary association) to the General Assembly; it being now connected as we understand the matter, with the American Board of Commissioners for Foreign Missions. Dr Skinner proposed, since a majority of this Board, which has always been connected with the Presbyterian church, are Presbyterians, and it is desirable that there should be no collision—the following resolution:

Resolved, that it is inexpedient that the Assembly should organize a separate Foreign Missionary institution.

Dr Miller did not admit the danger of collision, or of sectarian principles. He repudiated them. But, he added, 'if by sectarian *principle* these brethren meant the *denominational* principle (and he supposed that that was what they did mean) then he was not able to see the validity of their arguments.'

The debate was carried on with great animation on Thursday and Friday; at the close of which the question was taken on the question of postponing the Report of the majority of the committee, and taking up that of Dr Skinner, which declares the inexpediency of separate organization. For postponement 133, against postponement 134. So the question recurs on the adoption of the Report recommending a Missionary Board of the Presbyterian Church.

The choice of stated Clerk threatened to prove a test of the strength of parties in the Assembly, but the two opposing candidates were withdrawn, and Mr M'Dowell was chosen by acclamation.'

The orthodox candidates to fill vacancies in the Board of Missions were chosen by a vote of 140 to 125, which is proclaimed as a victory in the *Presbyterian*, though the Editor states that 'more obnoxious men could not have been selected' than those of the nomination list opposed to the orthodox. He adds—'May the enemies of the truth always be thus defeated in their unholy machinations.'

Dr. Wilson in consequence of urgent solicitations, it appears from his statement, withdrew his appeal from the decision of Cincinnati in the case of Dr. Beecher, though he said he was not satisfied with Dr. Beecher's Book of explanations. He expressed respect however, for 'that aged brother, whom he loved, while he hated his theology,' and 'was ready to prosecute his appeal and could make out a clear case.'

THE GENTLEMEN'S EVENING JOURNAL.

This is the title of a daily paper intended to be published in July by S. Colman. The first number dated July 1st is printed, and, according to the inscription prefixed, it is to be 'devoted especially to politics, public economy, statistics and news.'

THE MONITOR.

A Family Newspaper. Concord, N. H.

A new series of this valuable paper has commenced, and it is to be published every Friday instead of twice a month. Rev. Mr Thomas the late Editor, has transferred the editorial trust to Mr A. Dumont Jones, who is both Editor and Proprietor, and who says that he 'comes to the work with a heart devoted to the great interests which the 'Monitor' has sustained hitherto with an ability which it will be his pride to emulate.'

CHARITY FOR THE BENEFIT OF SEAMEN.

We have received for publication 'An Appeal on behalf of Seamen and Watermen in Canada' by Rev. T. Osgood, whose object it is to procure means for erecting a FREE PLACE OF WORSHIP in Montreal. His appeal is accompanied with testimonials of approbation from respectable clergymen.

Mr Peirce, No. 9 Cornhill, will receive donations for this object; also, Dr. Fay of Charlestown, likewise the Rev. Mr Edson of Lowell.

BOOK AND PAMPHLET SOCIETY.

This society was formed by young men eight or nine years since, in the vestry of Rev. Mr Barrett's Church, and it is believed to be the first society formed by young men for benevolent and religious puposes in this city. The object of the society is to procure and occasionally to publish valuable religious books and tracts for distribution; and the society and its purposes have become so extensively known, that demands are made upon it from the remote parts of our country, beyond its power to answer. We make these remarks at this time in particular, because a public discourse (as may be seen by a notice in another column,) is to be delivered before the society, and others who may be pleased to give their attendance,—by Rev. Mr Lothrop, tomorrow evening. As a collection is to be taken for aiding the laudable object of the society, namely, the dissemination of Christian truth, it is to be hoped that the cause in which it is engaged will not be pleaded in vain.

PUBLIC AFFAIRS.

There are many things in the existing state of our country of solemn and momentous import, to which we hope to see the attention of all the editors of our secular papers—who have any weight in the community from their moral and intellectual characters—directed. We have but little time to give to the study of the policy and political relations of our government, but we are strongly impressed by the historical details and illustrations, and by some of the prophetic warnings contained in Mr Adams's recent speech on the resolution for relieving the sufferers from the depredations of the Indians, in Alabama and Georgia. It is among the highest specimens of deliberative eloquence of any age. It comes from a memory filled with materials for a great mind to work upon. We say nothing of his pungent remarks upon the successful experiment for stifling debate, in the popular branches of the government, an act which is in itself, a fearful infringement on freedom, upon a subject too, which is pregnant with consequences affecting constitutional rights and the rights of man. We say nothing of his observations on the refusal of the House to call for information from the Executive upon the great subjects on which not only our legislators but the people are interested to know all that can be told; a call says Mr Adams which has heretofore been 'considered as among the rights of the members of the house, which it was scarcely deemed decent to resist.' We say nothing of his exposition of the causes and consequences of the war between Texas and Mexico, in which a large portion of our country has, in a manner, made itself a party; of this we have spoken in our humble way already. But we confine ourselves to a subject which has long deeply affected the hearts of our moral, religious, thinking, and reflecting citizens,—namely the war with the Indian tribes, which has made it necessary to make appropriations, how large they may be in the end, no one can tell—for those who may be stripped of their means of subsistence and driven from their homes by an exasperated enemy. We here quote entire Mr Adams's concluding remarks relating to this subject:

I shall vote for this application of monies, levied by taxation upon my constituents, to feed the suffering and starving fugitives from Indian desperation and revenge. How deeply searching in the coffers of your Treasury this operation will ultimately be, no man can at this time foretell. The expenditure authorized by this resolution may be not in itself very considerable; but in its progress it has already stretched from Alabama to Georgia—how much further it may extend, will be seen hereafter. I turn my eyes away from the prospect of it now; but am prepared to meet the emergency, if it should come, with all the resources of the Treasury.

But, sir, I shall not vote for this relief to the suffering inhabitants of Alabama, and of Georgia, upon the ground on which the gentleman from Alabama, (Mr Lewis) and the gentleman from South Carolina, (Mr Thompson) have been disposed to place it. Little reason have the inhabitants of Georgia and of Alabama to complain that the Government of the United States has been remiss or neglectful in protecting them from Indian hostilities: the fact is directly the reverse. The People of Alabama and Georgia are now suffering the recoil of their own unlawful weapons. Georgia, sir, Georgia, by trampling upon the faith of our national treaties with the Indian tribes and by subjecting them to her State laws, first set the example of that policy which is now in the process of consummation by this Indian war.—In setting this example, she bade defiance to the authority of the Government of the nation; she nullified your laws: she set at nought your Executive and judicial guardians of the common Constitution of the land. To what extent she carried this policy, the dungeons of her prisons and the records of the Supreme Judicial Court of the United States can tell. To those prisons she committed inoffensive, innocent, pious ministers of the Gospel of truth, for carrying the light, the comforts, and the consolations of that Gospel to the hearts and minds of these unhappy Indians. A solemn decision of the Supreme Court of the United States pronounced that act a violation of your treaties and of your laws.—Georgia defied that decision: your Executive Government never carried it into execution: the imprisoned missionaries of the Gospel were compelled to purchase their ransom from perpetual captivity by sacrificing their rights as freemen to the meekness of their principles as Christians; and you have sanctioned all these outrages upon justice, law, and humanity, by succumbing to the power and the policy of Georgia, by accommodating your legislation to her arbitrary will; by tearing to tatters your old treaties with the Indians, and by constraining them, under *peine forte et dure*, to the mockery of signing other treaties with you, which, at the first moment when it shall suit your purpose, you will again tear to tatters and scatter to the four winds of Heaven, till the Indian race shall be extinct upon this continent, and it shall become a problem beyond the solution of antiquaries and historical societies *what* the red man of the forest was.

This, sir, is the remote and primitive cause of the present Indian war: your own injustice, sanctioning and sustaining that of Georgia and Alabama. This system of policy was first introduced by the present Administration of your National Government. It is directly the reverse of that system which had been pursued by all the preceding Administrations of this Government under the present Constitution. That system consisted in the most anxious and persevering efforts to civilize the Indians; to attach them to the soil upon which they lived; to enlighten their minds, to soften and humanize their hearts; to fix in permanency their habitations; and to turn them from the wandering and precarious pursuits of the hunter, to the tillage of the ground, to the cultivation of corn and cotton; to the comforts of the fire-side; to the delights of *home*. This was the system of Washington and of Jefferson, steadily pursued by all their successors, and to which all your treaties and all your laws of intercourse with the Indian tribes were accommodated. The whole system is now broken up; and instead of it you have adopted that of expelling by force or by compact, all the Indian tribes from their own territories and dwellings, to a region beyond the Mississippi, beyond the Missouri, beyond the Arkansas, bordering upon Mexico; and *there* you have deluded them with the hope that they will find a permanent abode—a final resting-place from your never-ending rapacity and persecution. *There* you have undertaken to lead the willing and to drive the reluctant, by fraud or by force; by treaty, or by the sword and the rifle; all the remnants of the Seminoles, of the Creeks, Cherokees, of the Choctaws, and of how many other tribes I cannot now stop to enumerate. In the process of this violent and heartless operation, you have met with all the resistance which men in so helpless a condition as that of the Indian tribes could make. Of the *immediate* causes of the war we are not yet fully informed; but I fear you will find them, like the remoter causes, all attributable to yourselves. It is in the last agonies of a people, forcibly torn and driven from the soil which they had inherited from their fathers, and which your own example, and exhortations, and instructions, and treaties, had rivetted more closely to their hearts; it is in the last convulsive struggles of their despair, that this war has originated; and if it brings with it some portion of the retributive justice of Heaven upon our own People, it is our melancholy duty to mitigate, as far as the public resources of the National Treasury will permit, the distresses of the innocent of our kindred and blood, suffering under the necessary consequences of our own wrong. I shall vote for the resolution.

NEW PUBLICATIONS.

Alfred; and the Better Part. No. IV. of Scenes and Characters illustrating Christian Truth. Boston: James Munroe & Co.

Alfred is a well conducted and affecting story of an orphan boy left to the care of a sister a few years older than himself; of his downward course; of his penitence and reformation. In all this the great *moral* is not overlooked, that 'repentance is not innocence.'

The Better Part is a picture of contrast between the female head of a family, who by her heartlessness, servility to fashion, extravagance and devotion to public amusements, brought misery upon her husband and children,—and her sister resigned to a humble condition, whom she attended in the closing hour of life, and whom she involuntarily acknowledged had chosen that *Better Part* which will never be taken away. The volume is a very interesting and useful addition to the series.

Dialogue Stories for Children. Boston: William Peirce.

A good book adapted to young children, and teaching in a pleasing manner a variety of good lessons.

The Little Writer &c. Boston: Joseph Dowe.

This is an original collection of letters intended to encourage young children in the practice of letter writing and to assist them 'in acquiring an easy and familiar epistolary style,' by simple examples.

The Baptized Child. By Nehemiah Adams, Pastor of Essex Street Church. Boston: William Peirce.

The part of this volume which is devoted to the consideration of the benefits of infant baptism on the parents who present their children, and, reciprocally, upon the children, if the parents perform their duty as implied in the various circumstances of this solemn rite, contains many excellent remarks and reflections.

The title, were it not for destroying its novelty, would stand better thus—*Infant Baptism*. It would then answer to the comprehensive plan adopted by the author, though it would not perhaps excite the same curiosity.

We have not examined the parts of the volume which contain the arguments for infant baptism, and the answers to the objections made against its validity, with sufficient care to speak of the merits of the author in this respect. The proofs in favor of it from the early Christian Fathers, of which Mr Adams gives a sketch, have always been a satisfactory source of proof to our minds, on a subject of this kind.

The Rev. Mr Lorraine's Faith examined and changed. By the author of 'The Sunday School Teacher's Funeral.' Boston: James Munroe & Co.

This is a narration beautiful for its simplicity and pathos, and might well pass for a veritable history of revolutions of opinion and feelings in one and the same person. The accidental circumstances in the narrative, subsidiary to the main design, are interwoven in a manner so seemingly inartificial as to give the whole that appearance of reality, which the reader can hardly discredit.

Biography of Rev. Elhanan Winchester. By Edwin Martin Stone. Boston: H. B. Brewster.

We perceive the same fidelity to historical truth in this biographical work, that we have had occasion to remark before in a production of humbler character by the same author. The materials for the work have, it seems, not been collected without difficulty; but Mr Stone has furnished his readers with far more ample means of becoming acquainted with the character, change of opinions and public services of Winchester, than could be derived from any other source. Winchester is one, among the distinguished men that our country has produced who deserves to be commemorated. From his prominence among the earliest teachers of the doctrine of *final restoration*, he may be regarded as the founder of the *Restorationists*; and he appears to have been alike distinguished for piety, candor and zeal.

ECCLESIASTICAL.

ORDINATION. On Wednesday 1st inst. Rev. William H. Kinsley, was ordained Pastor of the Independent Congregational Society in Ipswich. Introductory prayer, by Rev. Mr Robbins of Lynn. Sermon, by Rev. Mr Brownson of Canton. Ordaining Prayer, by Rev. Mr Bartlett of Marblehead. Charge, by Rev. Mr Thayer of Beverly. Right Hand of Fellowship, by Rev. Mr Thompson of Salem. Address to the People, by Rev. Mr Sewall of Danvers. Concluding prayer, by Rev. Mr Waite of Gloucester.

THE FIRST CONGREGATIONAL CHURCH, EAST BOSTON, was organized, May 31, 1836. Rev. Dr. Codman, of Dorchester, was Moderator of the Council, and Rev. Mr Rogers, of the Franklin Street Church, Scribe. Introductory prayer, by Rev. Mr. Fairchild. The Moderator received the profession of faith, and declared the organization of the church. Rev. N. Adams expressed the Fellowship of the churches. Rev. Mr Winslow addressed the church. Rev. Mr Blagden offered the concluding prayer.—*Recorder.*

We understand that Mr William Gray Swett has received and accepted an invitation to become the Pastor of the First Congregational Church in Lexington.

OBITUARY.

[From the Salem Gazette.]

MRS. ANSTISS PICKMAN.

The grave seldom closes over one of more varied and attractive worth than was exhibited in the character of the late Mrs Anstiss Pickman. Born and educated in the midst of affluence, and enjoying this doubtful blessing all life long, she never found in it any cause or excuse for unworthy self-indulgence or coldness of heart. She seemed, on the contary, to view it as a Trust, for which she held herself responsible, and to be used not merely for herself and family and those who were immediately dependant upon her, but for all who could be benefitted by it, in a large circle of active benevolence. Indeed, she felt sincere delight in that part of her stewardship, which made her the minister of good to others. Her charities were very numerous, and not merely unostentatiously, but as far as possible, secretly dispensed. They did not consist, moreover, of a cold and indiscriminate gift of alms, but she took unwearied pains, to find out those who were most deserving of her bounty, and her judgement and discrimination were as eminently manifested in the choice of means, as in the choice of objects. Many a sufferer has found relief, at her hands, come to them unexpectedly, and at the very hour when it was most needed, and in the way in which it was most useful, without ever knowing the source whence it proceeded. Her interest in the sick, whether personally known to her or not, was very remarkable; and she was never better pleased than in being employed in timely and delicate attentions in their behalf. She was not ambitious of taking a prominent part in the numerous charitable associations, which are so greatly multiplied at the present day; but in acts of real kindness and essential benefit, unrecorded save in the heart of the sufferers, and in the records of heaven, she was constant to the last. Even in the midst of the vicissitudes of a protracted and very painful sickness, she frequently forgot her own sufferings, in consulting for the happiness of others.

She took an affectionate interest in all with whom she was associated, and was keenly alive to the claims and feelings of those who were bound to her in the intimate relations of life. It was her habitual practice to conceal, as far as possible, her own private griefs, that she might, by this gracious act of self-sacrifice, be better able to secure the grief of others. And it is the opinion of all who are best qualified to judge, that they have never known one who was more attentive and truly observant as a daughter; more uniformly kind as a sister, more assiduous, tender and devoted as a wife; more affectionate and exemplary as a mother; more constant, true and considerate as a friend.

Her faith, as a christian, was rational, clear, settled, enduring. Both from conviction and feeling she was, during a long continuance of years, a devout observer of the distinctive Rites of Christianity; exemplary in attendance upon all its public services; and took a deep interest in every thing pertaining to the Religious Society with which she was connected. Yet her devotion to God in Christ, was rather manifested in the fidelity, loveliness, serenity and beneficence of her daily walk, than in outright professions, or in any preciseness or peculiarity of deportment. It was brightly manifested, too, in the composure, patience, established peace of spirit, and resignation to the Divine will, which sustained her during the long period of her last sickness. Her religion, in a word, 'took root downward in humility, and brought forth fruit upward in the substantial graces of a christian.'

We feel that we may, now, speak without reserve of these things, since our beloved and honored friend has gone beyond the reach of our feeble eulogium; and they were, moreover, obvious to all who knew her. We may say, too, that in all the common relations of society, her loss, even to those not immediately connected with her, seems to be irreparable. What then must it be to those bound to her, by the nearest ties, in the more retired scenes of family and home? But we may not enter here. The sanctuary of private grief should be held sacred. We feel, too, the utter powerlessness of human sympathy to afford alleviation; and can only commend this deeply stricken family, as we do, in christian love and trust, to Him who has appointed to them this sad trial; and to the sure consolations of that blessed Master, who came to give rest to the heavy-laden, and to heal the broken in heart.

FOR THE REGISTER AND OBSERVER.

NATHANIEL B. INGERSOLL.

Died in Brookline, 31st ult. of consumption, Mr Nathaniel Babcock Ingersoll, 22.

Mr Ingersoll was graduated at Harvard University, in the class of 1834.

His character, as developed by his college life, was one of high excellence, and will always live in the hearts of his many friends. Seldom, in one so young do we find a mind so well-balanced. A remarkably cool and delicate perception of the true and good was one of its distinguishing traits. To no one could you turn for counsel with more confidence in the justice of his sentiments. Uncommon firmness in action gave his character much weight among his classmates. To these high qualities were joined manners so gentle and unobtrusive as to excite none but the kindest feelings.

Industry and perseverance marked him, both in honorable exertions for his support, and in the careful performance of his collegiate duties. He had attained a high stand as a scholar, and his prospect of honorable usefulness was fair; but his last year in college was clouded by a complaint of the eye, which separated him from the pursuits that he loved and threw a painful uncertainty around his future course. This affliction, so severe to a young man of an enterprising spirit and studious habits, he bore with remarkable equanimity. His misfortune excited much sympathy, and the exertions of friendship, it is hoped, alleviated his dreary condition.

Within a year he had been able to fulfil the duties of a teacher with much success, and he was beginning to hope for a life of usefulness, when disease fell upon him. He bore its protracted pains with Christian firmness, and, though cut off in a green youth, was, we believe, ripe for the harvest of Heaven.

The first of our band of brothers who has left the way of life, his death strikes painfully on our hearts. May it inspire us with serious thoughts, and lead us to be like him in the path of duty, and prepared for the solemn summons. C.

FOR THE REGISTER AND OBSERVER.

MRS. SARAH C. SMITH.

We have rarely been called upon to record the decease of a more truly excellent and virtuous woman than the subject of the above notice. As a wife, she was faithful and affectionate; as a mother, kind and watchful—seeking even to train her children to virtue and usefulness;—while her affability and uniform cheerfulness gained her the love of a large circle of acquaintance. She died as she lived—confiding in an All-wise Creator, who orders every thing for the good of his children: let not then her afflicted friends mourn, as those without hope; but comfort themselves with the assurance that she has entered a world where virtue shall in no wise lose its reward.

CONGRESS.

In the Senate on Monday, 30th May. The bill for regulating the public deposites was under discussion.

In the House of Representatives an ineffectual attempt was made to obtain a decision on the resolution fixing a time for the close of the session. The remainder of the day was spent in discussion of rules of order.

In Senate on Tuesday 31st, a bill to establish the first Monday of November in every year for the meeting of Congress, was ordered to be engrossed, yeas 27.

The deposite bill was taken up, on which Mr Webster spoke at length. The bill was then, on motion of Mr Calhoun, referred to a select committee of nine Senators, viz. Messrs Wright, Calhoun, Webster, King of Ala., Buchanan, Shepley, Leigh, Hendricks, Ewing of Ohio.

In the House of Representatives the Post Office bill was taken up and the House decided not to make the proposed alteration in the rates of postage.

On Wednesday 1st June, no business of public interest was definitely acted upon in either branch.

In Senate on Thursday 2d, the bill to prevent the circulation of incendiary publications by mail to any state, territory or district, in which the circulation of such publications is prohibited by law, was taken up. Mr Grundy's amendment, making Deputy Postmasters who shall offend against the law, liable to be punished by removal from office, was agreed to. An amendment proposed by Mr Calhoun, to prevent the prohibited papers, which have been brought into a state from being withdrawn by those who sent them, was lost—yeas 15, nays 15. The bill passed to be engrossed by yeas and nays, viz. yeas 18, nays 18, the Vice President giving the casting vote in the affirmative.

Yeas—Messrs Black, Brown, Buchanan, Calhoun, Cuthbert, Goldsborough, Grundy, King of Ala., King of Geo., Moore, Nicholas, Preston, Rives, Robinson, Tallmadge, Walker, White, Wright—18.

Nays—Messrs Benton, Clay, Davis, Ewing of Ill., Ewing of Ohio, Hendricks, Hubbard, Kent, Morrison, Niles, Prentiss, Ruggles, Shepley, Southard, Swift, Tomlinson, Wall, Webster—18.

In the House of Representatives the Post Office bill was read a third time, and after some discussion, passed without a division.

In Senate on Friday 3d, Mr Wright, from the select committee raised on the subject, reported a bill concerning the surplus public money, substantially embracing the principle of the amendment previously proposed by Mr Webster.

In the House of Representatives, besides other business, a bill was finally passed (having previously passed the Senate) of a good deal of interest to the people of Missouri. It extends the boundary of that State westward to the Missouri river, adding to the existing territorial limits of the State perhaps a million, or a million and a half of acres.

The Bill from the Senate to make the annual sessions of Congress hereafter commence on the first Monday of November (instead of December) in every year, and to make the first session of every Congress terminate on the second Monday in May, was taken up, and, by the aid of the previous question, finally passed.

In the Senate on Saturday, Mr Wright offered two resolutions, which were agreed to, calling on the Secretary and Treasury for information of the amount of public money in the Treasury subject to draft, and also the receipts in April from Customs and Lands. Also the rates of domestic exchange charged by the Deposite Banks, compared with the rates which were charged between the same point by the Bank of the U. States at different periods.

The joint resolutions to authorize the committee of the library to purchase the library of the late Count Botourlin at Florence, coming up for final passage, it was negatived, ayes 16, noes 12, but on motion of Mr Clay, the vote was subsequently reconsidered, and the bill stands over.

In the House of Representatives, Mr Jarvis, from the Committee of Naval Affairs, reported the bill from the Senate for paying the passage of Lafayette to the U. States in 1824, and recommended that it do not pass. It was laid on the table.

Mr Adams by consent of the Committee of Conference, reported, as had been done in the Senate, the amendment to the bill to carry into effect the Convention with Spain, and the House concurred therein and the bill was passed.

INTELLIGENCE.

DOMESTIC.

Indian Wars.—Accounts from the Creeks, bring rumors of massacres, which are likely to be much exaggerated.—That the whole frontier, however, is in a state of the greatest alarm, and justly so, there is no doubt.

Gov. Clay of Alabama, had ordered out several regiments of militia, and was at the latest dates at Montgomery, near the Creek country on the West.

The savages are now in the immediate vicinity of Mandarin, on the east side of the river, and near the road that leads from Jacksonville to St Augustine. George S. Motte, who had arrived but the Sunday previous from New York, where he has a mother and sister, was killed and scalped on Thursday last, at his settlement about 2 1-2 miles from the Mandarin; his house and store burnt. All the settlers in the vicinity of Mandarin are leaving their places, where they had previously thought themselves secure. Mr Hickman, who has a large plantation on the west side of the river, about ten miles from Jacksonville, becoming alarmed at the approach of the Indians, had sent his negroes to Jacksonville, and abandoned his place.—*Charleston Courier.*

Tallahassee, May 19, 1836.

'We are all under arms here, daily expecting an attack from the Indians;—our town has been a constant scene of alarm and excitement for the last six weeks.

Yesterday again, no mail from New Orleans, in consequence of continued danger and alarm, on the Alabama and Georgia frontier. *Seven* Mails are now due from New Orleans, besides those previously captured or destroyed by the hostile Indians.—*Nat. Intelligencer. 4th.*

Connecticut.—The Legislature of Connecticut has rejected a bill for prohibiting the circulation of bank notes of less denomination than five dollars, by a vote of 66 to 106.—They have also, after long discussion, rejected a bill to abolish capital punishment, by a vote of 94 to 124.—The Legislature adjourned on Saturday.

[From the New Orleans Bulletin.]

Texas. The following are copies of letters from Gen. Houston's Camp.

Head Quarters Army, San Jacinto River, April 26.

All the troops on their march from the East, will report at Head Quarters as early as possible, marching by way of Harrisburg for the present—but all turn out.—The enemy have been badly defeated, and are retreating precipitately for the purpose of concentrating. One bold push now will drive them entirely out of the country, and secure Liberty, Independence, and Peace to Texas. Let all turn out. Our standard is a victorious one, and waves beautifully under the smiles of a beneficent Providence.

THOS. J. RUSK, Secretary at War.

Copy of a letter from General Houston.

San Jacinto, 26th April, 1836.

Tell our friends all the news, and that we have beaten the enemy, killed 630, and taken 570 prisoners.—Generals Santa Ana and Cos are taken, and three Generals slain; vast amount of property taken, and about 1500 stand of arms, many swords, and one nine pound brass cannon. Tell them to come on, and let the people plant corn. SAMUEL HOUSTON, *Commander-in-Chief.*

General Houston.—From New Orleans papers May 23d it appears that Gen. Saml. Houston has arrived there from the necessity of obtaining medical advice, in consequence of a dangerous wound received in the battle of April 21. He confirms every thing material relating to his victory. The Texian forces are left under the command of Mr Rusk the Secretary of War. The Mexicans are retreating beyond the boundaries of Texas; Santa Ana has acknowledged the independence of Texas, and remains as a hostage, till the treaty shall be guaranteed by the Mexican authorities.

RELIGIOUS SERVICES AT LYCEUM HALL.—Rev. Mr Brownson will preach at the Lyceum Hall, No. 39 Hanover St. on Sunday [tomorrow] at the usual hours of worship. Also a lecture in the evening, at the same place.

BOOK AND PAMPHLET SOCIETY.

The Depository of the *Book and Pamphlet Society* is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application to the Treasurer, Mr C. Bowen, at 141 Washington street, up stairs.—Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be promptly supplied. tf m 28

The address before the above Society by the Rev. Mr Lothrop, will be delivered toworrow evening the 12th of June, in the Federal St. Church.

MARRIAGES.

Rev. Mr Lothrop, Mr Ephraim Farnsworth to Miss Annah Elizabeth, second daughter of James Russell, Esq.

In Dorchester, on Thursday evening, by Rev. Mr Clinch, Dr Howard Sargent to Miss Charlotte Cunningham.

In Hingham, by Rev. Charles Brooks, Mr George Eaton, of Springfield, Mass. to Ann T. daughter of the late James Moorfield, Esq.

DEATHS.

In Salem, on Tuesday the 7th inst. Rev. John Prince, D. D. in the 86th year of his age.

In Salem, 1st inst. Mrs Antiss, wife of Hon. Benj. Pickman, 67.

In Weymouth, Mrs Emily Newcomb, wife of Mr Francis Newcomb, formerly of this city, 24.

At Cheraw, S. C. at the residence of his brother, Wm. H. Robbins, Esq. whither he had gone in the hope of recruiting his failing health, Chandler Robbins, M. D. of this city.

A skilful and attentive Physician—an active Philanthropist—a faithful Friend—exemplary, and deeply beloved, in all the relations of domestic life—and a sincere Christian.

In Georgetown, Del. 25th ult. of disease of the heart, Hon. Peter Robinson, associate Judge of the Supreme Court of Delaware.

TRACTS OF THE A. U. A.

JUST published and for sale at 147 Washington street, Number 106 of the Tracts of the A. U. A. entitled 'The christian doctrine of Retribution,' by George R. Noyes.

THE YOUNG FLORIST, or Conversations on the Culture of Flowers and on Natural History, with numerous engravings, from original designs. By Joseph Buck, Superintendent of the Horticultural Garden, Lancaster, Mass.

☞This work consists of dialogues, between Cultivators, the Scenes of which are laid in the garden and the fields, so as to impart reality and animation to their inquiries; it comprises the most practical directions on the culture of flowers, with which the author has endeavored to intermingle a taste for Natural History, by introducing many facts relative to insects, &c. that naturally suggest themselves in the culture of a Garden. For sale by RUSSEL, SHATTUCK & Co. j 11

BACHI'S ITALIAN FABLES.

JUST published by JAMES MUNROE & CO. and for sale at 134 Washingn St. A collection of Italian Fables in Prose and verse selected from the works of the best Italian Fabulists, with interlinear translations, and explanation of Idioms, by Pietro Bachi, Italian Instructor in Harvard University. j 11

IN PRESS.

JAMES MUNROE & CO. have in press and will shortly publish. 'Religion and the Church,' by Charles Follen. Boston Bookstore 134 Washington street. j 4

NEW LATIN GRAMMAR. RUSSELL, SHATTUCK & CO. have just published, a new edition of Adam's Latin Grammar, by Professor C. D. Cleveland. In this edition, which contains nearly one hundred pages of matter not found in any other, the following are some of the principal additions and improvements.

1. Old list of irregular, defective and redundant Nouns enlarged, and many new ones added;—Remarks on gender and on the force of different cases;—on an Alphabetical List of Nouns of the third Declension that are irregular in the formation of the Ablative singular, and of the Noun, and genplural; List of irregular and unusual comparisons; Observations on Proper Names and reciprocal pronouns, &c. &c.

2. The verbs are conjugated with the perfect participle, which is generally used instead of the supine, which is rarely found, though Dr Adam generally gives it (formed by analogy) without authority. Whenever the supine, however, does occur, classical authority is adduced, as it is for the participle and other parts of the verb which are seldom used, or which are in any respects peculiar. The classical citations are about three thousand.

3. The prepositions are treated of fully, both as used separately and in composition. The original import of each is given, and their secondary traced to their primary meanings.

4. In the Syntax Dr Adam's rules and observations are all preserved in their order, and about seventy new paragraphs, (nearly 20 pages) are added. To facilitate reference every paragraph is numbered.

5. The Prosody has been much enlarged, and the Horatian metres fully elucidated.

Professors and Schoolmasters are invited to examine this edition, as it is believed they will find it far superior to any other edition of the same work. Copies of the Grammar will be furnished gratuitously to teachers who may desire to inspect it. may 21

THE YOUNG BRIDE AT HOME, or a help to connubial happiness, with a comparative view of the sexes, by Hannah More, for sale by JAMES MUNROE & Co. m 28

NEW-ENGLAND CHRISTIAN ACADEMY

THE New-England Christian Academy, *on the Manual Labor Plan*, will be opened at Beverly, Mass., in a very pleasant and healthy situation, on Monday, the 27 inst.

Instruction will be given in the following branches of learning:

1. Orthography, Reading, Penmanship, Arithmetic, Book-keeping, English Grammar, Geography, History, Grecian and Roman Antiquities, Elocution, Composition, Criticism, Logic and Moral Philosophy.

2. The Latin, Greek and French Languages.

3. Natural Philosophy, Chemistry, Astronomy, Botany, Physiology and Mental Philosophy.

A suitable apparatus will be procured for the illustration of the various sciences, and the best books in the different branches; also, the requisite articles of Stationary will be purchased at the wholesale prices, and provided to students at cost.

It is designed by the Trustees of this Institution, which from its connections and patronage has a fair prospect of a continual growth, and a wide and extended usefulness, that the best advantages for obtaining a thorough English and classical education, shall be combined, as far as may be, with those moral and religious influences which are requisite to the development and cultivation of the best capabilities of the human mind, and a careful attention will therefore be given not only to the literary improvement of the pupils and students, but also to the proper regulation of their conduct, and their instruction in the great and universally acknowledged principles and duties of piety and morality.

Arrangements are made by which the students will have it in their power to defray a part (and if experienced in the branch of labor in which they engage, the whole) of their expenses, by appropriating a portion of their time to some profitable branch of manual labor.

Terms.—The terms will be for instruction in English branches, $4 50; in ancient and modern languages, $6 00; for a term of twelve weeks. Board, $1 50a week. Washing, 25 cts a dozen.

John B. Wight, *Principal.*
J. V. Himes, *Secretary.*

Beverly Ms., June 1, 1836.

N. B. Applications may be made to the Secretary, or any one of the Trustees. The following are the names of the Trustees:

Charles Morgridge, Chairman, New Bedford: J. V. Himes, Boston: Wm. Andrew, Salem: Amos Sheldon, Beverly: Jonathan Buffum, Lynn: P. R. Russell, Lynn: Joseph Sibley, Salem.

Directions to Scholars.—The New England Christian Academy is situated in the northern part of the town of Beverly, about half a mile from the eastern stage road. Scholars will direct the stage driver to leave them at the meeting house of the upper parish in Beverly, from which they will find a ready conveyance to the Academy. They can inquire, if need be, for Col. Amos Sheldon, who lives in the neighborhood of the meeting house, who will see them introduced to the Principal of the Institution.

J. V. HIMES.

Beverly, (Upper parish,) June 1, 1836.

SUNDAY SCHOOL LIBRARY.

THE subscriber would beg leave to refer all those who may wish to supply themselves with *good* Books for S. S. Libraries, to his late advertisements of new Books, Nos. 1. 2 and 3. Clergymen and others who cannot visit the city at present, will be promptly aided in their selections, by sending to the subcriber by mail or otherwise, and every facility will be afforded them.

2NJ. H. GREENE
124 Washington, corner of Water st.
No 4.

The Life of Daniel
The Life of Elisha
The Rev. Mr. Lorraine's Faith, examined and changed
Lectures to Children; Familiarly illustrating important truth.
Dialogue Stories for children; being the last number of the children's Library
Alfred; also the Better Part; being No 6 of Scenes and Characters.
The Little Writer.
Daily Walk

N. B. '*The first Book for Sunday Schools*,' a new manual, highly recommended in the last Register, may be found at the store of the subscriber. It may be considered as a proper substitute for Carpenter's Catechism.

No 5 of these advertisements will contain a list of the most approved Books for Teachers, of a practical nature; and also those designed as helps in instructing children. 2 i s j 4

ENGLISH BOOKS

JAMES MUNROE & CO have just received the following English Books viz.

Roscoe's Wanderings through North Wales
Illustrations of the Poetical Works of Sir Walter Scott
Westall's Illustration of the Bible
Landscape Illustrations of Borns
Stanfield's Coast Scenery Nos 6 to 9
The Portrait Gallery of Distinguished Females
Finden's Gallery of Graces
Nos 45 and 46 Gallery of Portraits
Finden's Landscape Illustrations of the Waverly Novels
Heath's Gallery of British Engravings
Views in the Tyrol in splendid binding and numbers
Finden's Landcape Illustrations of Byron
Gay's Elegy Illustrated 1 vol
Finden's Byron Beauties 1 vol 8vo Turkey Gilt
Finden's do do 1 ' 4to ' '
Pilgrims of the Rhine 1 ' 8vo ' '
Byron Gallery 8vo ' '
Waverly Portraits
Book of Genius 8vo
National Views of London 2 vols 8vo containing 300 Steel Engravings
Lewis Sketches of the Alhambra 1 vol folio splendid
Brockden's Passes of the Alps 2 vols royal 8vo
Northern Tourist 4to containing 73 views
Views in England and Wales 1 vol 4to
Lancashire Illustrated 1 ' '
Watering Places of Great Britain 1 vol 4to
Boston Bookstore 134 Washington st. j 4

THE LITTLE WRITER, intended to aid children in acquiring an easy epistolary style.
Just published by J. DOWE, 130 Washington st. m 28

UNITARIAN SUNDAY SCHOOL LIBRARIES.

AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

☞Christian Register Office over 151 Washington St.—Entrance from the avenue directly opposite the Old South church. m 21

TRUSS MANUFACTORY.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he has removed his place of business to the house where he resides, No. 395 Washington street, opposite Avon Place, corner of Temple Avenue, upstairs, entrance in the rear.

This arrangement will enable him to be in constant attendance. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father, Deacon Gideon Foster, has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at the above place, where a room is provided for all those who call.

The undersigned does all his own work himself, and every thing is done in a faithful manner. All individuals can see him alone at any time at the above place.

☞Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.
a 23 tf

POETRY.

FOR THE REGISTER AND OBSERVER.

MARY'S WISH.

'Twas evening's holy hour of prayer,
And Mary reverent knelt,
And with clasped hands, and pious air
Her soul to worship lent.

'Tis done,—implored is heavenly grace
To save from grief and harm;
And thanks are meekly rendered up
In accents pure and warm.

Invoked are blessings on the loved,—
Father and brother dear,
And grandsire,—aye, and all beside,
Friends, absent far—or near.

The prayer is ended, and the robe
Of night invests her form!
And turning to her couch, she rests
Secure from all alarm.

Stay, Mary,—yet a moment stay,
Look out upon the even,
And see with what a radiant light
The stars shine forth in heaven.

'Oh how I wish,' and then she clasped
Her hands in joy of mirth,
'*Oh, how I wish I had a gown*
Of sky'—above the earth.

'And I would have it gemmed with stars
As bright as those we see,'—
And then, perhaps, you'd ask for wings
To soar on pinion free.

My little girl, your wish shall be
Enjoyed below, above,—
Robed in the sky-blue fair of truth,
And starry light of love.

Oh be the blue unchanged on earth
By falsehood or deceit;
And be affection's fadeless light
A lamp to guide thy feet.

That light of love,—'twas born of heaven
When first a mother's kiss
Was pressed upon thy velvet cheek
In ecstasy of bliss.

That light of love,—it shines when he—
Thy father good and kind,
Holds guardian watch around thy ways
That thou no harm mayst find.

That light of love,—thy brother's faith
When swift—in childhood's glee,
He bounds o'er park and through the mall
An hour to spend with thee.

That light of love,—hush Mary now,—
It surely beams from heaven
'Tis thy Almighty Parent's smile
To virtuous effort given.

Oh hold the spirit pure within,
And guard the heart unstained;
Be every deed, and thought, and word,
Still marked by truth unfeigned.

Fervent for thee my prayer ascends;—
As speed thy days of youth
Around thee, beam the light of love;—
Within,—the light of truth! X.

BIOGRAPHICAL.

EDWARD LIVINGSTON.

[From the New York Mercantile Advertiser.]

We noticed briefly a few days ago the death of the Hon. Edward Livingston, in the 72d year of his age. A man of his great moral worth and splendid intellectual attainments, should not pass from us without a suitable tribute to his memory. We knew him well, and esteemed him highly: we honored him living, lament him dead.

The name of EDWARD LIVINGSTON now belongs to history—it is as imperishable as the archives of his native land, for his works as a jurist, statesman, philanthropist and patriot are recorded on their page. His whole life, without an interval, was one of honor to himself and usefulness to his fellow men. As a citizen, his untiring industry, unbending probity, and gentleness of heart, secured the esteem of all. As a statesman, whether in the senate or cabinet he lived amid the bitter strife of party, admired by his friends, feared by his opponents, respected by both. In a ripe old age EDWARD LIVINGSTON is gathered to his fathers, and none survive him but lament his loss.

Our space, had we ability, does not permit us to touch upon the various acts of Mr Livingston's life; we have briefly time to mention (which we take from the National Portrait Gallery) a few of the most important events. Edward Livingston was born in the year 1764, at Claremont, (Livingston's manor,) in this state: he was descended from an ancient and honorable Scottish family. His education was commenced at Albany, and continued afterwards at a grammar school at Esopus; on the destruction of that village in 1777 he removed to the neighboring village of Harley. In 1779 he entered Princeton College, and took his degrees two years afterwards. The warlike scenes in and about Princeton, during his residence there, were very unpropitious to a scholastic education.

The class which graduated in 1781, consisted of but four young men; yet of these, three met twelve or thirteen years afterwards, as members of the House of Representatives of the United States: they were, Mr Livingston, Mr Wm. B. Giles, of Va., and Mr Abraham Venables, who perished at the destruction of the theatre in Richmond, Va.

On leaving College, Mr Livingston studied law at Albany, under the direction of the late Chancellor Lansing, and was admitted to the Bar in 1785. From this period till 1794, he was arduously employed in the duties of his profession. The active part he took in relation to the new Constitution, (which was more zealously opposed in New York than in any other State,) together with his success at the bar, led to his election, in the last mentioned year, to Congress. He represented the city of New York, the Counties of Queens and Richmond: the whole representation of the State at that time consisted only of ten members. This was the commencement of his public career, and for the six successive years, he was an able and ardent supporter of the republican party, and maintained an elevated position in Congress.

In the spring of 1801, Mr Livingston declined a re-election, and settled in New York, to pursue his profession—he was soon after appointed District Attorney of the United States, and about the same time was elected Mayor of the city.

This latter office, which then required high judicial as well as executive talents, he held for upwards of two years. During his term, the city was visited with yellow fever. Mr Livingston never for a moment deserted his post, but sacrificed his comforts and endangered his life, in unremitted cares to lessen the calamity that had fallen upon his fellow citizens—the result was, he was himself attacked with the pestilence and reduced to the very point of death. Recovering from his illness, he resigned the office which he held, and determined to remove to Louisiana, which had lately been ceded to the United States by the treaty negotiated by his brother, the late Chancellor Livingston. As soon as his intention to leave New York was declared, he received renewed testimonials of public respect, and the venerable George Clinton, then Governor of the State, addressed him a complimentary letter. In February, 1804, Mr Livingston arrived at New Orleans, and there pursued, with great success, his profession. When Louisiana was invaded by the British, Mr Livingston offered his services to Gen. Jackson; his offer was accepted, and during the short but brilliant campaign he acted as aid, and at the close of the war received the most flattering testimonials from the General of that regard which has since been more signally evinced. When shortly afterwards the well known arrest of Gen. Jackson was made, Mr Livingston acted as his counsel, and the celebrated written defence was from his pen.

But the services he rendered to the people of Louisiana, at the bar and in the field, were the least important benefits he conferred on them.

The system of jurisprudence, and also of municipal law which, in conjunction with others, he was appointed by the Legislature to prepare, are evidences of his untiring industry and deep research; but his penal code, his own unassisted work, is an enduring monument of his profound learning, and proves that he was guided by a wise philanthropy and an earnest desire for the welfare of mankind.

After an absence of more than twenty years from the National Legislature, Mr Livingston was chosen to represent the People of Louisiana in Congress in 1823. In 1829, he was elected by the Legislature of that State to the Senate of the United States. In 1831, he was appointed by the President, Secretary of State, and in 1833 he accepted the Mission to France. The skill, discretion, and ability which he displayed in those important stations, especially the last, are familiar to all our readers. They cannot have forgotten the feeling with which he was received by the citizens of New York, scarcely a year ago, on his return from his arduous mission: he was prized and praised by all parties, and a public dinner was given to him here, and tendered to him elsewhere, in token of the admiration of the people for the manner in which he managed the difficult negotiations, and the fearless patriotism with which he defended our national honor.

But Mr Livingston is no more. The deeds of his life are the pride of his fellow men, and his fame is a part of the nation's renown.

We add the following short extract from the *Pensylvanian*.

But as a man, even more than as a statesman or a jurist, will the loss of Mr Livingston be felt by those who knew him. Genius and learning gave to his conversation a variety and information which always attracted and detained those who listened to it; but it was lightened up by that which charms more than talent or knowledge, a temper uniformly lively, generous and benevolent. Years appeared to strengthen, not to diminish the warmth of his affections and the buoyancy of his spirit. Misfortune, if it came upon him, while it was not unfelt, was yet met without querulous apprehension, and encountered with resolute equanimity. In the bosom of his family, among the friends whom he loved, his simplicity, his kindness, his consideration, his disinteredness, were as endearing as they were constant and spontaneous. He delighted to dwell among and cultivate the beauties of nature, as if he had never known the bustle of politics and the bar; and the last days of his life were passed among the same lovely scenes to which he had been accustomed from his youth, and where he returned after every absence, with that evident pleasure, which was indicative of the warmth of his sensibility and the purity of his heart.

MISCELLANEOUS.

CENTRAL AFRICA.

The interior of Africa was scarcely known to the ancients. The Egyptians knew nothing farther than Cyrene Lybia. The Romans were acquainted only with the parts of Africa bordering on the Mediterranean. And the Carthaginians were too much engaged in commercial enterprises, or in war with Rome, to explore the interior. Since the close of the 15th century (1593) the Portuguese, Dutch and English have sailed round this quarter of the world, and examined much of its seacoast; but still remained unacquainted with the interior. It is only within forty or fifty years, that British travellers have dared to penetrate these unknown regions. And even now much remains to be explored and visited. It is asserted by some writers that it forms one of the finest countries, on the globe; but this, in part at least, seems to require some proof. Some late geographers bound Central Africa (though their description must be quite vague) on the north by the Great Desert; on the east a very large lake which separates it from countries almost wholly unknown; its southern boundaries are still less defined;—and on the west is an extensive territory which separates it from the Atlantic coasts. The length of this region is estimated at 1200 or 1300 miles, and its breadth at 500 or 600. The range called the Mountains of the Moon traverse Central Africa from east to west, and they serve to render the air comparatively cool and comfortable. The range begins near Sierra Leone, and runs nearly east, a great distance. The source of the Niger, so long unexplored, and a subject of cuosity and mystery, is now known to be about 200 miles east of Sierra Leone. Its course is nearly northeast a great distance, till it reaches the famous Timbuctoo; when it turns to the east, and then to the south-east, and then again south-west, when it mingles with the Atlantic in about the eighth degree of north latitude. It has several names in different parts of the country through which it runs, and receives numerous large tributary rivers. Its whole length is greater than that of the Nile. The people in Central Africa are said to have made some progress in industry and civilization; but it is only on comparison with other parts of that benighted country.

MEMORY.

[From Mudie's 'Observation of Nature.']

I knew a fool, who was placed under the charge of a clergyman in the country, as being utterly incapable of conducting himself in ordiry matters (he was a young man of fortune, and did not need to work except for his amusement,) and yet he could repeat every word of the clergyman's sermon, tell how many people were in the church, how any one who sat in a pew that was named to him was dressed, or who did or did not contribute to the poor. His memory was, in short, as perfect as memory could be: but then he had no judgement in the using of it; and so, when in company, it often made him seem, and not unfrequently made other people feel, very ridiculous.

Some time ago there was employed as a reporter to one of the morning papers a gentleman, of the most amiable character and the most upright conduct; but one who never made a profound or even an original observation of his life, unless the uncouth juxtaposition of two matters of memory, between which there is no congruity of connection can be regarded as a sort of ludicrous originality. He had been long a faithful laborer in the establishment, and so he attended the upper house, where the every day duty was then easier than that of the commons. He took no notes whatever, and yet if an unexpected debate sprang up, and he was left for hours before any one went to relieve him, he could write out the whole verbatim. While listening he was literally 'held by the ear,' so as not only to be incapable of thought, but almost of the use of all his other senses. In the office too he was the oracle of facts and dates; and as he had read the news papers diligently for many years, he knew almost every parliamentary sentence, and could tell by whom it was spoken, on what evening, what was the subject of the debate, and who were the principal speakers. His memory was chiefly a memory of sounds, and probably that was the reason, at least one of the reasons, why his judgement, weak as it was from the opportunities he had had, was so very much superior to that of the young man previously mentioned.

MAUSOLEUM OF AUGUSTUS,

On the north side of what was once the Campus Martius.

Extract from Brooks's letter from Rome.

The classical reader may perhaps have in his memory some one of the descriptions which the Roman writers have given of this proud mausoleum once holding the ashes of the masters of mankind, and built to brave eternity. If so, he will recollect that it was incrusted with marble, and was raised to a great height, so as to form a stately dome. The summit was adorned with a statue of Augustus himself. Two Egyptian obelisks stood at the entrance, and evergreens were planted on the broad belts that marked the divisions of its height and its succeeding stories. Graves surrounded the imperial pile, and the *Bustum* where the bodies of the Augustan family were burnt, was not far from that. This was the great receptacle of the ashes of Augustus himself, and of Germanicus too. Marcellus was also buried here, the beautiful and pathetic lines upon whose death in Virgil's Æneid, are so widely famous. But above all, Julius Cæsar was buried here, that man so wonderful in every thing he touched, and so wonderful in all his life—whether he was heading his legions in the battle field, or mounted on the rostrum of the Forum,—whether he was making love with the charming Cleopatra, or disputing with the stern Cato,—whether playing in puns and pretty sayings, or writing military annals,—astonishing men when alone by the versatility of his genius, and confounding the world by the majesty of his death. For this mausoleum in which were the relics of such a man, I sought in company with an English friend. We coasted along the banks of the Tiber, and inquired of the passers-by where it was, but we often asked in vain. For though we entered the shops of the very neighborhood to inquire, *many could not tell us where it was.* But we discovered it at last. We followed up a narrow street that stretches toward the Tiber. We turned an alley, and found ourselves in a place, the suburbs of which were so very filthy, devoted to such base purposes as they were, that on account of the exhalations, existence around seemed to be insupportable, there. We entered at last an ill-looking door of an ill-looking house,—and after ascending some crumbling steps, found ourselves entering, under the escort of an old woman, what was once the burial place of mighty men of Rome. *Pigs had their pens in the sepulchral chamber.* Where the ashes of men deified as gods had rested, *cattle had been fed.* The cells of the august dead, were the stables of the living brute. A fortress this place was during the dark or middle ages. Then it was hollowed out as a vineyard, and at last it became a circus to serve for bull fights and fire works.

The grave stones even have been used as a measure for weight, and the sign that the Julian race sculptured as a mark that their august remains were there, the Romans adopted to tell how much was 300 weight of corn! The sarcophagus of Agrippina, the grand-daughter of Augustus 'the divine,' stands tenantless in an open court on the hill of the Capitol,—but where Augustus himself is, or his sarcophagus,—or Cæsar,—or Germanicus, no man can tell. The groves I need not say are gone. The Dome has tumbled down. Where were the evergreens, is the railing of the circus. In short, but few places more miserable than this could now be found in Rome,—and such is the story of the Mausoleum of the proud and divine Augustus!—Such is the fabric in which he hoped to rest in peace! Such is the value of that fame that seeks to trumpet itself by gorgeous edifices, or that fixes upon any other memorials than those God himself has reared, such as the everlasting hills.

COMMON DRUNKARDS.

It is growing a common practice in the neighboring towns to put in force the law which authorizes a justice of the peace to commit common drunkards to the House of Correction, to be kept at labor either within the walls of the building, or its vicinity, under the direction of the overseers of the house. A majority of the inmates of the prison in this town during the past year, have been sent here on this process; five were sent here at once from the town of Leveret alone. In many instances a salutary effect believed to have been produced: and a case of this sort which has just come to our knowledge, is perhaps worth detailing.

A man residing in a neighboring town was recently complained against by his neighbors as a common drunkard. It was shown that he was in the constant habit of getting drunk on cider, and abusing his family, and he was accordingly sentenced to the House of Correction for twenty days. During this period his services as a day laborer were hired out in this village, and having no access to the means of intoxication he worked steadily and faithfully. The term of his punishment expired a few days since, and after deducting the cost of his maintenance, he received as the balance due for his labor for that period, seven dollars—a larger sum than he had had in his possession at once for a long time previous. He seemed deeply sensible of his past folly, determined never again to renew his former habits, and grateful even for the legal restraint which had given him an opportunity for reflection and repentance.—*Franklin Mercury.*

MORMONS.—The Mormons are moving westward, like the Star of Empire, and we perceive by the 'Far West,' a paper published in the extreme occidental portion of Missouri, that some 1500 or 2000 of these citizens are shortly expected in that region. They have 'taken up their line of march' from Kirtland county, in Ohio, carrying with them bag, baggage and guns. The Missourians had called public meetings and manifested a disposition to meet the 'latter day saints' musket in hand, and prevent them from getting foot-hold. They (the legitimate inhabitants) have very little idea of being overrun in this way by the inhabitants of Mount Zion, as these creatures so modestly style themselves.—*N. Y. Courier and Inquirer.*

CLEAN YOUR CELLARS.—If you consider good health an object worthy your attention, you will be careful not to breathe the gasses which emanate from putrefaction, either those which are caused by the decomposition of animal or vegetable substances. Rotten or rotting potatoes, cabbages, turnips, and other vegetables, as well as beef brine, pork brine, and tainted meats of any sort, are often unsuspected causes of bilious or typhus fevers, and should therefore be removed in season to the compost bed and covered with earth, or otherwise disposed of so that they may not annoy the senses, nor poison the air, in and about a farmer's premises. We have been assured by physicians of eminence that they have reason for believing that bilious or typhus fevers of a malignant or fatal kind, have often originated from sources of this description.

CARRAGEEN MOSS.—This marine plant is found in abundance along our coast, and particularly we believe at Cohasset. It is used more or less for making jellies, and is sometimes converted into isinglass. A foreign journal states that a new use for it has been discovered in England, viz. that of *sizing* in the manufacture of cottons and muslins, and that a gentleman in Manchester had declared his readiness to purchase 30 or even 60 tons of the plant, if that quantity could be procured.—It is not improbable that this new demand for the article may afford profitable employment to young people along the coast in gathering it.

EMIGRATING WEST.—We see by Western papers, that many of the inhabitants of Ohio and Kentucky were emigrating still farther West. They want more land. The hardy emigrant, as soon as settlers begin to gather around him, 'sells out and pulls up stakes,' shoulders his axe, and strikes into the forest again.

GREENOUGH'S WASHINGTON.—The Rev. Dr Fisk, president of the Wesleyan University at Middletown, in a letter to the editor of the N. Y. Com. Advertiser, dated at Florence, Jan. 16, says: 'Our countryman Mr Greenough is proceeding rather slowly in the statue of Washington, which government ordered for the rotunda of the capital, owing, as he informed me to his not having the preparations necessary to complete the work, furnished him. These preparations, however, have now been made; the plaster mould is finished, and the cast in plaster will be completed in about a fortnight. It may, however, be two years before the statue is complete.

NEW AND VALUABLE BOOKS.

JUST received from the South, a large Invoice of standard books, many of which have been long out of this market, viz.
Brougham's Natural Theology
Complete Works of Joanna Baillie
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Beclard's Treatise on Anatomy
Bell on the Teeth
Bertin on the Heart
Brosseau on Fevers
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Chitty's Medical Jurisprudence
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Syme's Surgery
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Aiken's Charles I.
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Bridgewater Treatises, 5 vols.
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Cuvier's Animal Kingdom, 4 vols
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tf 7 a

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